

A NEW
Ecclesiastical History;
Containing an ACCOUNT of the
CONTROVERSIES
IN
RELIGION;
THE
LIVES and WRITINGS
OF
Ecclesiastical Authors;
AN
Abridgment of their Works,
And a JUDGMENT on their
STYLE and DOCTRINE:
ALSO,
A Compendious HISTORY of the COUNCILS,
AND
All Affairs Transacted in the Church.

Written in FRENCH
By Lewis Ellies du PIN, Doctor of the SORBON.

VOLUME the SEVENTH;
Containing the HISTORY of the NINTH CENTURY.

L O N D O N,
Printed by Will. Horton, for Abel Swall and Tim. Childs. at the Unicorn at the
West End of St. Paul's Church-Yard, MDCXC V.

To the Reader.

Notwithstanding the Discouragement, which the most Ingenious and Learned Mr. Du-Pin hath met with, from the Heads of his own Church, for his Free and Impartial Account of the Doctrine of the Ancient *Fathers* of the First Eight Centuries; yet so Communicative is he of his knowledge, that he is not deterr'd from his Generous Design, but hath Presented the World with a Continuation of that so Good and Excellent a *Work* in this History of the Ninth Century: An Age, which was perplex'd with so many Intricate *Controversies* quite through it; that scarce any Person, but of his Great Abilities, and firm Judgment, would have dared to meddle with; yet he hath done it with that Clearness, Integrity and Faithfulness, that it is render'd one of the most Profitable Parts of *Church-History*. Indeed, the Roughness of the Way hath forced him out of his Former Method, and this part of his *History* appears in a Different Dress from his former; yet the same Ingenuity, Learning and Freedom, is so visible throughout, that no Man that hath any thing of the *Critic*, can doubt it to be his; and, the Different Method hath made the *Controversies* of the Age so clear, that that *History*, which in our *Annals* seems very confused, is, by his way of Management, rendered not onely Clear and Intelligible; but extremely Pleasant and Delightful, serving to give Light to some of the Greatest Contests, which have Disturbed the Church in these *Latter Ages*; particularly those of *Predestination*, and *Grace*, *Christ's Real Presence in the Sacrament*, &c. Some of the *Controversies* being such, as are at this Day Hotly Debated, between the Church of *Rome*, and the *Protestants*: it may be justly suspected, that our *Author* should Represent things most fairly for the *Romish* side, in which, by his Profession, he is engag'd, few being Impartial in such Cases; but, to the Just Commendation of Mr. Du-Pin's Integrity, it ought to be said, That he hath even in those Points, no farther inclin'd to his own side, than the zeal of the Contending Parties hath justly oblig'd him, and the Words of the *Controversists* will fairly bear, which is confess'd, are sometimes through the Heat of Contention, and *ἀνεργία διανοίας*, very Extravagant; but that ought to be imputed to the *Author* he is speaking of, not Mr. Du-Pin: So that considering the Temptation our *Author* had to be Partial in the *History* of this Century, more than in any of the Former, he is more to be admired for his Impartiality and Integrity in this, than in the *Former Volumes*.

As to the *Translation*, it was done from the Copy Printed at *Paris*; and there hath been more than ordinary care taken, that it be Faithfully rendred into plain, and significant *English*; and where ever there occur'd any difficult *Customs* or *Words*, or any *Expressions*, contrary to the Doctrine of the Church of *England*, there is added in the Margin such *Notes*, as give an *Explication* of them, and discover both the Unsoundness of the Doctrine, and direct us to True and Orthodox Knowledge; whereby the *History* is fitted, not onely for the Reading of the Learned, but made profitable, and without danger, to the more Unskilful Readers.

In the Account of the *Editions* of the *Fathers*, Mr. Du-Pin is not so very exact, because his Design is only to give us an Account of their Writings, and a Censure upon them, out of the Best Editions of their Works, which he sometimes mentions: but since it is Useful to those that Read these Authors, to know the several Editions of them; an Account of the various Editions of the Works of the Ecclesiastical Writers of this Century is added; to gether with several Observations, for which the Reader's Kind Acceptance is all the Reward desired.

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An HIST.

CHAP. I.

Containing an Account of what passed in the Eastern and Western Churches at the beginning of the Ninth Century about the Use and Worship of Images.

IN the beginning of the Ninth Century the Greek or Eastern Church enjoyed Peace, and the The State of
Worship of Images was received by the greatest part of the Members of it. The Emperor the Greek
Nicephorus had chosen a Person of his own Name Patriarch of Constantinople in the year 806, who being of the same Judgment with the Emperor in the use of Images, joined with him
in maintaining and upholding their Worship. Some little differences there were between
them and Theodorus Studita about the restoration of Joseph, the Steward of the Church of Con-
stantinople, who had been deposed by the Patriarch Tarasius, Nicephorus's Predecessor, but they were
soon buried by the Death of the Emperor Nicephorus, which happened in the year 811; for Michael
Corymbates, his Son-in-Law and Successor, made up the Breach between Theodorus, Joseph
Arch-Bishop of Thessalonica, and Nicephorus. The Peace of the Church being thus restored again,
the Emperor and Nicephorus unanimously used their utmost endeavours to promote Image-worship,
and root out some reliques of the Manichee-Heresie, yet remaining in the East. But the State of
Affairs was much changed by the Death of Michael, whom Leo Armeniacus having slain, possessed
himself of his Throne. This Emperor was a favourer of the Iconoclasts, who having been much
kept under, and scarce daring to appear after the Death of Constantine Copronymus, made use of
their Interest with him, and procured the banishment of their most inveterate Enemies, Nicephorus
Theodorus Studita, Nicetas, and several others, who were Zealous Patrons of Image-worship. After
the Death of Leo, Michael, surnamed Balbus, who succeeded him in 820, mitigated the severity used
against

against the Patrons of Images in the last Reign, and suffered several of them to return from their Exile; seeking out all fit means to bring the *Iconoclasts* and them to an Agreement, for which end he summoned both Parties to a Council. But the Image-worshippers refused to come to any Conference with their Adversaries, and boldly required him to restore the Council to their Judgment, to their Sees again, and to depole the *Iconoclasts* in possession of them. *Michael* hearing this insolent demand was very angry, and immediately declared, that he would have all Images removed out of the City of *Constantinople*, which he had hitherto permitted, but his resolution died with his passion, and he left all Men at liberty to worship Images, or not, as their Opinion was: yet he put out a Decree forbidding several Abuses then commonly practised in the Adoration of Images, as to remove Croffes out of the Churches, and put Images in their places, to adore the Images themselves, to adorn the Statues with Cloaths, to accept them as Godfathers and Godmothers to their Children in the administration of Baptism, to cut off the Hair of those that professed a Monastic Life over them, to mingle their Colours with the Elements and deliver them to the Communicants, to put the Body of J. C. between their Arms, and celebrate the Holy Mysteries in their presence in their Houses. And that this Edict might take the better effect, he commanded by the same, that the Images which stood in low places should be removed, and those that stood more high should be permitted to stand, and that they might be only of an Historical use, and not be adored by the more weak and ignorant; he ordered, that no Tapers should be burnt, nor Incense offered in honour to them. *Michael* having thus published this Decree, was very desirous to have it approved by the Western Church, and for that end resolved to send his Ambassadors to *Rome* with rich Presents; and that he might be the better received by the Pope, he made his application to *Lewis*, furnished with *Benignus*, by them desiring him to second his Petition, and assist him with his Interest. This Emperor thinking this a fit opportunity of settling the Peace of the Church, sent two Ambassadors, *Treacrophon* and *Adegarus*, to *Rome* with the Deputies of the Greek Emperor, to treat of this Affair. But the Romans could not be brought to compliance, no not by the Ministers of *Lewis*, whereupon they requested, and obtained leave of the Pope, that their Master might have this Question upon their Bishops. With this Grant they returned into *France* to *Lewis*, who soon after in 824, summoned a Council of the most Learned and Judicious Bishops of his Realm, by whom this Question was thoroughly canvassed and examined. They first read Pope *Adrian's* Letter to *Constantine* and *Irine* upon this subject, in which they found, that he did fully condemn those who demolished and defaced the Images, but thought that he had given too much encouragement to the Adoration of them. Then they re-examined what the Synod of *Nice* had done by means of the Letter, and found, that in the Acts of their Council they had not only established the Worship of Images, but had commanded them to be called *Holy*, by which they seemed to them to attribute some *Holiness* to them. They also read over the Book which *Charles* the Great had caused to be written against this Council, to which though Pope *Adrian* had given an Answer, yet they saw so little of solidity in it, that they looked upon nothing in it worthy of their notice, but the Name it bore. They complain of the Rigour and inflexible Humour of the Church-men in *Rome* and *Italy*, commend the Moderation of the Emperor, in avoiding the Heats of both Parties, and labouring so earnestly for the Peace of the Church. They commend the Prudence of the Ambassadors, who had obtained that that Question might be debated in *France*. They judged, there was no other way to make their design successful, but to make use of the Imperial Authority in settling what they should upon the most impartial Examination find to be true by plain Text of Holy Scripture, and the Judgment of the Fathers, which they would do modestly and sincerely.

and the Judgment of the Fathers, which they would do innocently and lawfully. The Fathers, which they divided into 15 places, they made a large Collection of Passages of the Fathers, which they divided into 15 Chapters. The first was against those that held, that Images ought to be wholly removed from Churches, and Pictures blotted out which were engraven on the Holy Vessels of Ministration. The 2d contains several Authorities out of *S. Gregory the Great*, shewing what profitable use may be made of Images. The 3d is several Testimonies of *S. Austin* against those that worshipped Images, and believed that they had any Holiness or Virtue in them. The 4th contains several other Quotations against the Worship of Images. The 5th proves by several Authorities, that Saints and their Reliques may have some honour given 'em, but not be adored, from whence they infer, that it is not lawful to burn Incense to Images. The 6th contains some Testimonies against them that defend the Worship of Images by the common usage of them, which hath been lately introduced. In the 7th they undertake to prove by several Passages of the Fathers, that even any Honour ought to be denied to Images, when it may give an offence to the weak. In the 8th and 9th they produce some Explications of the Fathers, to prove that the Text in *Genesis*, where 'tis said, That *Jacob* worshipped the Top of his Son *Joseph's* Staff, and another in the *Kings*, where 'tis said, That *Nathan* worshipped *David*, do prove nothing for the Worship of Images. The 10th contains a Testimony of *S. Austin* concerning the Holy Vessels. The 11th contains one touching the Cherubims. The 12th contains some, which evince that Adoration is due to God only. The 13th contains several about the Crofs, which shew that a great difference is to be observed between that and Images, which is confirmed in the 14th by the practice of the Church, which hath always given some Respect and Reverence to the Crofs, by making use of that Sign in Benedictions, Consecrations, and Exorcisms. In the 15th they exhort the *Academy*, who were for destroying all Images, not to take occasion from the former proofs to deface, beat down, or deride Images, since there is no Worship given, or intended to them; and to confirm the truth of these two Points, they recite

recite several Passages of the Fathers. Last of all they compose a Copy of two Letters, the one to be sent in the Name of the Emperor *Lewis* to the Pope, to exhort him to further the Peace of the Church, by removing those abuses which had raised so many troubles in the East. In it, some were for intimating that he Worshipp'd Images, but others would not hear of it: The other was such a form as they willed, That the Pope would write to the Greek Emperors. It begins with a long Exhortation to them, to submit to the Church of *Rome*, and pay all due respect to it; Thert it advises the Emperors to restore the Peace of the Church, by permitting Images to be used, but not worshipp'd. And lastly, produces some most plain and remarkable Passages of the Fathers, to prove and establish that usage of them, and none else, as Lawfull.

confirm and kindle that usage of them, and none else, as Lawrie.
Learn the fifth fence this Confutation, and these Acts, to *Prolegamus*, by *Jeremias* Archbishop
of *Seni*, and *Jonas* Bishop of *Orleans*, and desired him by his Letter to confer with them about the
Embassy, which he was to send to fly off from this design, he says, That he did not send those Pa-
pers to him, to make the Church of *France*, and contribute all he could to the Peace of the Church Uni-
versal. He recommends them to him, prays him to accept them favourably, and beseeches him
to use his utmost endeavours to re-unite the Greek Church, and to act with a great deal of Pru-
dence and Caution in so difficult and nice a Point as this is. He desires also, that his Ambassadors
might go along with the Pope's into the East.

might go along with the Pope's in the East.

At the same time he gave the Bishops, whom he sent Ambassadors to the Pope some private Instructions, in which he charges them to shew the Pope the Collections of Authorities made by the Council held at Paris, to examine the bunnies of Images according to the permission he had given them. He desires them to manifest his design to the Pope about Images, to treat of that Question with all Candor and Moderation, and to be very careful that they did not provoke him by opposing him too plainly. Lastly, He orders them that if they could not compleat the business, which they had done all they could, they should ask him whether they might not go with his Ambassadors into Greece, to which if he consented, they should immediately send him word, that at their return they might find *Anastarius* and *Halligranius*, who before they went should meet them at the place where they were to Embark.

At the place where they were to embark. But the reformation of the Pope was in this Affair is not known, nor *Lewin* the Kind did send *Heligarius* Bishop of *Cambray*, and *Afridus* Abbot of *Norwiche*, to the Emperor *Michael*, who received them kindly. Nevertheless, it is more apparent, that their Negotiation had any good effect, for things remained almost in the same state in Greece as long as *Michael Balbus* lived, and after his Death his Son *Theophilus* continued to bear great favour against the Image-Worshippers. But the Emperor *Theodora*, the Daughter of *Michael*, becoming Mistress of the Empire [in the Minority of her Son *Michael*], after the Death of her Husband, which happened in 842, called a Council at *Constantinople*, in which she was assisted by the Patriarch of *Constantinople*, and the Bishops of the East, who with her, and the Bishop of *Worship* of Images was again reformed, the Iconoclasts condemned, and *Methodius* made Patriarch of *Constantinople* in the room of *John*, who was of the Party of the Iconoclasts. And thus the Controversie of Image-Worship was ended in the East.

the Controverſie of Image-Worſhip was ended in the Eaſt.

In the Weſt, *Claudius Clemens*, a Spaniſh Prieſt, and Scholar of *Felix Orgelintanus*, and afterwards *Cl. Clemens*
Biſhop of *Turin*, imitating the Conduct of *Serenus Biſhop of Maſſette*, took up a reſolution not only to *Engraved*
to give no Honour to Images himſelf, but to remove them out of all the Churches of his Dioceſs, *Images*,
not ſparing fo much as the Croſs it ſelf. *Theodemirus*, [a Benediktine] Abbot, much diſliked the
Adions of this Biſhop, being perſwaded that Images, as *S. Gregory* taught him, were to be retained
in Churches without giving them any adoration. Whereupon he wrote a Letter to him, exhort-
ing him to change his Opinion and Management. *Claudius* was fo far from following his Advice,
that he wrote a defence of his Proceedings, wherein at large he confutes what he had ſaid, and dif-
proves the uſe of Images he contended for. We have nothing remaining of this Letter, but what
Jean Biſhop of Orleans, and *Dunguis* the Monk, have preſerved in their Conſutations of it, by
which it appears, that it was Written with much briskeſs and cloſeneſs, full of Ingenuity and
Subtily. [*Melchior Goldaſtus*, in the end of his Collection de *Cultu Imaginum*, hath put all the pieces
of this Letter together, and in a ſmall Treatiſe put them forth.]

of this Letter together, and in a small Treatise put them forth.]

This Writing of *Claudius* Bishop of *Turin*, being brought to the Court of *Lewis the Kind*, the *Jones Bishop*
Prince commanded the most Learned men, which he had about him, to examine it, who found *Jones Bishop*
great fault with it, and made a Collection of the most observable Assertions, which the Emperor *Judgments*
sent to *Jones Bishop* of *Orleans* to confute, as having several Errors and Falsities in them. *Jones* of *Images*.
he began that Work, but *Claudius* Dying before he had finished it, he laid it aside, believing that his
Error would be Buried with him. But *Jones* hearing afterwards, that he had left some Writings
behind him, wherein he revived the Error of *Arius*, and that his Opinion did begin to spread in
his Country, he thought himself obliged to finish that Work. He divided it into three parts; In
the first, he maintains the use of Images, the Invocation, Intercession and Worship of Saints; In
the second, he confutes, that the French did not Worship Images, as the
Greeks, whom they supposed to Adore them, and asserts, That it is absurd
to represent the Divine Nature under Corporal Figures. In the third, he maintains not only the
use, but Veneration of the Crois. In the last, he defends the Pilgrimages which were made to
Rome out of Devotion, and answers, in the Name of *Theodorus*, to that which *Claudius* of *Turin*
had objected, *viz.* If that were a piece of Penance to go to *Rome*, why had he received, and did retain

retain in his Monastery 140 Monks, who entred thither only to do Penance? He answered, say I, that there were several ways of doing Penance, and many different States. Men may either go into a Monastery, or go to Rome, with a design of doing Penance; but those that have once taken upon them a Monastick Life, ought to observe the Rule, and live according to the Order of S. Benedict, keeping continually in their Monastery. In these Books, he lets down the very Words that had been taken out of the Letter of *Claudius of Turin*, and after he answers them, and confirms his Answers with the most solid Proofs he could find, as the Testimonies of S. Jerome, S. Austin, S. Gregory, the Examples of the Saints, most evident Miracles, and the Practice of the Ancient Church. [This Work is Printed at Colon 1554. in the Hæresiology at Basil 1556. in Orthodoxogr. Tom. 2. p. 1526. and in *Biblioth. Patrum*, Paris 2d Edition, p. 688. Tom. 4. Two other Treatises also are extant written by *Jenai*, viz. *De Institutione Læicorum*, lib. 3. & *de Institutione Regia*, lib. 1. in *Dacherius's Spicileg.* Tom. 1. & 5. p. 57.]

Dungal's
Treatise of
Images.

Not long after the Deacon *Dungal* [a Monk of S. Dennis at Paris] wrote another Treatise against *Claudius of Turin's* Book, and Dedicated it to the Emperor *Lewis* and *Lotharius*. In it he opposes three Points, which that Bishop had delivered in his Treatise, That we ought to have no Images; That we ought not to Worship the Crofs; And that 'tis of no advantage to visit the Churches where the Bodies of the Saints are laid, or Honour their Relicks. He alleges a great number of Quotations of the Fathers, both Greek and Latin, as also of the Christian Poets, as S. Paulinus and *Tradentius*, to confute these Errors; and in the conclusion demands, how a Bishop, who hates the Crofs of our Lord, can Baptize, Consecrate the Chrism, Confirm, Bless or Consecrate any thing, or Celebrate the Communion, since none of these can be done without making the Sign of the Crofs? And how he can celebrate Divine Service without Invoking the Saints, and Honouring their Relicks? In this Treatise of *Dungal* there is little of his own, being nothing but a Collection of Passages out of Ecclesiastical Writers; what is his, is written in an harsh and unpleasant Style. [It is extant in *Biblioth. Patrum*, Tom. 14. p. 196.]

The Opinion
of Agobardus
about
Images.

Agobardus, Archbishop of *Lyon*, seems not so great a Favourer of Images, for tho', indeed, at first, he seemed to oppose the Adoration of them only, against which he alleges several places out of the Fathers; yet afterwards he maintains, That we ought not to make use of these Visible Signs to represent things Spiritual by, nor give them a Relative Worship in respect to the Saints represented by them. He affirms, that in the Ancient Church, the Images of *Jesus Christ*, and of the Apostles, were preserved rather for the love they bore to them, and to put them in mind of themselves out of Religion, or to Adore them. He is of Opinion, that it were fit, upon this occasion, wholly to suppress them, as being the Causes of much Superstition; in which he differs from the Judgment of the Church of France. [These things he chiefly asserts in his Book de *Picturis*, & *Imaginibus*, which, together with his other Treatises, are Printed at Paris, 1605. 8°. by the care of *Papirius Massonius*, who found the MS. by chance in a Book-binders Shop. After which, his Works were Printed again at Paris with *Baluzius's* Notes, 1666. 8°. 2 Vol. an Accurate Edition, but he endeavours to weaken his Authority against Image-Worship. This Edition is put in the *Biblioth. Patrum*, Tom. 14. p. 234.]

Wal. Strabo's
Judgment about
Images.

Walfridus Strabo, a Monk of *Fulda*, who wrote some time after *Agobardus*, speaks of Images with much more Moderation, for he not only approves the use of them, but allows some respect to be given to them. He observes, that we ought not to Honour them with a direct Worship, but he would have us not to condemn them. He distinguishes them into three sorts, some which signify some Mysteries, as the Ornaments of the Tabernacle and Temple, others which serve to perpetuate the remembrance of Sacred History, and others, which are made to impress upon our Hearts the love of those Persons which they represent, as the Images of *Jesus Christ* and the Saints. Whereupon he says, that the Devotion with which the Faithful are touched, when they look upon and contemplate them, is not to be blamed, since they draw so much profit from them; but he condemns the Superstition of those who honour them with Religious Worship. That as some Worship them more than they need, so others reject them imprudently, as a kind of Idolatry; That this Question had stirred up great troubles among the Greeks. That in the time of Pope Gregory II. the Emperor *Constantine* had removed all Images, but that under Gregory III. there had been a Council called at Rome against the Heresie, in which it was appointed, That the Images should be set up again in the Churches according to the Ancient usage. Lastly, That the complaint of the Greeks having been brought into France, had been confuted by a Synodical Writing by the Order of *Lewis the Kind*. That *Claudius of Turin*, who had revived that Error, died before he received a Confutation, That Christians being well instructed, that none ought to be Worshipped but God, and that the Supreme Honour, that is due to him, can't be communicated to Saints or Martyrs, whom they Invoke as Intercessors with him. These lawful and moderate Honours of Images are not to be rejected wholly. *Non sunt omnimodis bonis & moderatis Imaginum honoris abiciendi*. That as we do not demolish Temples, altho' we believe God to be every where, and that he doth not dwell in them, so we ought not to deface Pictures as useless and noxious, because we are persuaded that we ought not to Worship them. In fine, he says, that they have many advantages; They are the Books of the Ignorant, and such as can't Read, and teach them those Histories that they could hardly know any other way. He concludes, that we ought to have and love Images, and not render them useless by condemning them, lest the irreverence which we shew them, should reflect upon them that are represented by them. Nevertheless, we ought to be careful not to corrupt

corrupt our faith by an excessive worship of them, for fear lest by rendering too great honour to things Corporeal, we should give just ground of suspicion, that we do not sufficiently consider things Spiritual. [These things are spoken in his Treatise *De Divini Officii*, which is Printed at Menz 1549. at Paris 1610. and in *Biblioth. Patrum*, Tom. 15. Other small Treatises of his are extant in *Surin* & *Canisius Antiq. Lætion*, Tom. 6. & *Biblioth. Patrum*, Tom. 15.]

After this time I do not find that there was any Contest in the West about the Use and Worship of Images, which henceforward became common in France, Germany, and other Places. Let us now speak of the Authors chiefly engaged in this Controversy.

Nicephorus was but a Layman when he was chosen Patriarch of *Constantinople* in 806, after the Death of *Tarasius*. He had passed some part of his life at Court, but had been for some time before his Election retired from the World, yet was no Monk. He was no sooner in possession of the Patriarchal Dignity, but through complaisance to the Emperor *Nicephorus*, he returned in a Council *Joseph* the Steward, who had Crowned *Theodota*, whom *Copronymus* had Married, having Divorced his lawful Wife. *Theodorus Studita* and *Plato* violently opposed this Act, whereupon the Patriarch held a Council in 807, in which *Joseph* was not only confirmed in his place, but the second Marriage of *Constantine* was declared lawful by Dispensation, and every one that should maintain the contrary, was Anathematized. This Decision raised a great Quarrel between *Nicephorus* and *Theodorus*, who together with several Monks separated themselves from his Communion, and treated him as an Heretic, which Division continued till the Death of *Nicephorus* the Emperor. But the Emperor *Michael* put an end to this Schism, and made them Friends upon condition, that *Joseph* should be displaced, and that the Monks for the future should obey the Patriarch in all things that were not manifestly contrary to the Faith and Law of God. From this time *Nicephorus* and *Theodorus Studita* were perfectly good friends, and suffered Persecution together for the Worship of Images. *Nicephorus* was driven out of his Church and banished in 814 by the Authority of *Leo Armenicus*; and although under the Emperor *Michael Balbus*, many that were banished had liberty to return, yet he was allowed that favour, but remain 14 years in banishment, in which he died in 828. The Works which he hath left us are these that follow.

The first is a Letter written in 811 to Pope *Leo III.* which contains a long Confession of Faith. *Baronius* hath Printed it in Latin in his *Annals*, and 'tis also Printed in Greek with the Acts of the Council of *Nice*, and in Greek and Latin in *Zonaras*, and in the Collection of the Councils. In it *Nicephorus* speaks of himself with much humility and abatement; He says, that having passed the former part of his life at Court, and in Worldly Affairs, he had retreated into solitude, out of which he was drawn against his Will and made Patriarch of *Constantinople*, that finding himself burdened with the Weight of so great a Charge, he begged the Prayers of the Bishop of Rome, and all the Faithful of his Church: He commends the Piety and Faith of the Church of Rome, but adds, that New Rome was not at all inferior to Old in the purity of her Faith. To make proof of this Assertion, he joins a Confession of Faith to his Letter, in which, after he hath expressed the Mysteries of the Trinity and Incarnation, and acknowledged the Invocation and Intercession of Saints, and Worship of Images, he declares, that he receives the 7 first Councils and the Doctrine of the Fathers. After this he excuses himself to the Pope, that he did not write to him sooner, and says that the cause was, that he was made to believe that the Church of Rome was at Enmity with that of *Constantinople*, but now the cause of the Division being removed, he doubted not but there would be a perfect agreement between the two Churches. In the conclusion he recommends to the Pope *Michael* the Archbishop of *Philadelphia*, who carried this Letter and some Presents with it. [It is Letter is extant in Greek and Latin at *Heidelberg*, 1591, put out by *Cornelius*, and with *Zonaras* at Paris, 1620.]

Nicephorus's Abridgment of History is his most considerable Work, it begins at the Death of the Emperor *Mauritius*, and ends with the Reign of the Empress *Irene*. [ad an. 769.] It hath been published in Greek and Latin by *Petavins*, and Printed in Latin and Greek in *Olavo* in 1616, and since put into the *Bizantine History*, Tom. 1. [It hath been since put out with *Theoph. Simocetta's* History, Paris 1648.]

Some attribute to him also a Chronology, which was heretofore Translated by *Anastatius Bibliothecarius*, [into Latin, and inserted into his History:] it contains a Catalogue of all the Patriarchs, Kings, and Princes of the Jews, Kings of Persia and Macedonia, Roman Emperors according to the Order of their Successors, the Years of their Lives and Reigns, the Names of some of the Emperors, Kings of Israel, and Jewish High-Priests, the Names and Years of the Patriarchs of the Churches of Jerusalem, Rome, Constantinople, Alexandria, and Antioch. This Work is very defective if it be *Nicephorus's*, some other Person hath added the Names of some of the Emperors, and some Patriarchs which lived after his Death: At first there appeared only a Translation attributed to *Anastatius*; afterward *Camerarius* made another Version, upon which *Contius*, a Lawyer at *Bruges*, made a Comment. *Scaliger* Printed it in Greek at the end of his Edition of *Eusebius's* Chronicle, [or *Theodosius Temporum*] and last of all *F. Goar* Printed them in Greek and Latin at Paris, 1652, with *Scellius's* Chronicle. At the beginning of this Work is prefixed a Book, Entituled, *Schometria*, which contains a Catalogue of Canonical [Ecclesiastical] and Apocryphal Books, but 'tis not certain, that it is the Work of this Patriarch, [our Learned Bishop of Chester, Dr. Pearson, proves, that 'tis not *Nicephorus's*, but some other Authors coeval with him in his *Prod. Ignat. p. 1.*]

Nicephorus
Patriarch
of Constantinople.

Council of
Ovjetcy.

Gottschal-
cus Punish-
ed and Im-
prisoned.

Two Confessions of Faith
made by
Gottschalk.

their Sins, but that a *Recreation* might be made of them, and they might be brought to Mans ruin. He lent him also a second Instruction, but could not remove him from it.

Hincmarus also wrote to *Prudentius* Bishop of *Troyes*, an Account of what had passed in the Judgment given against him, and consulted that Bishop what he ought to do in case *Gotfredulus* should continue obstinate, whether he should deprive him of the use of Divine Service and the Communion. What answer *Prudentius* gave to these Questions is not known, but about the same time *Gotfredulus* composed two Confessions of Faith, one more long, in which he confesseth, That God hath not Predetermined any Man to Sin, or Evil, but to Good only, which is of two sorts, viz. The Rewards of his Favour, and the Effects of his Justice; That he hath freely Predetermined his Elect to Life Eternal, and also hath Predetermined the Devils and Reprobates to Eternal Death. He Elec to Life Eternal, and also hath Predetermined the Devils and Reprobates to Eternal Death. He grounds this Doctrine upon Consequences taken from Holy Scripture, and assertions of the Fathers, chiefly of *S. Austin*, *Gregory*, *Fulgentius*, and *Isidore*. That this Predetermination is but one in it self, though it hath respect to two Objects, as Charity towards God and our Neighbour is the same though it hath respect to two parts.

To prove himself no Heretic, he brings a Definition of an Heretic out of *S. Cyprianus*, viz. He is a Person, saith this Author, who either out of Ignorance, or Contempt of the Law of God, defends a new Error, or follows an old one. He affirms, That he holds nothing but what is agreeable to the Doctrine of H. Scripture and the Ancients; and consequently

[illegible]

God, to deny Original Sin, and many other Blasphemous Doctrines. Yet *John Scotus* did not deny Original Sin, and acknowledged the necessity of Grace in his Work, but *Prudentius* thought he found such Principles in it, as seemed to abet the Doctrine of *Pelagius*. *Prudentius* answered *John Scotus's* Book Chapter by Chapter, and opposed the Judgment and Authority of the Fathers to his false Reasonings. [The 19 Heads gathered out of *Scotus's* Book, are Printed in Bishop *Usher's* History of *Gottschalchus*, cap. 19.]

After he hath rejected his Method of deciding all things by the four Rules of Logic, and shew'd, that Questions of Divinity are not so to be handled, he confutes *Scotus's* Opinion of Predestination, Free-will, and the punishment of the Damned, and proves the contrary Opinion. He distinguishes Predestination from Precedence, and shews that Precedence extends to Sin, but not Predestination. He distinguishes Predestination into two sorts, the one by which God hath freely Predestinated the Elect to Grace and Glory, the other by which he hath Destined the Wicked, whose Sins he foresees, to Eternal Damnation. He proves that Man, since the Fall, hath not a full Liberty and Power to do good, and that he cannot do it, nor only without the Grace of *Jesus Christ*, but that his Grace excites, impels, and enables him to do it. He maintains, that no Man affirms, that Grace wholly destroys Free-will, or that Predestination imposes any Necessity upon men, but he observes, that Free-will is nothing else but a voluntary choice, and unconstrained acting of the Mind. He, in the last place, decides the extravagant Opinions of *Scotus* about the Torments of the Damned, and propounds the Doctrine of the Church, and Fathers, who acknowledge, that Damnation consists not only in the privation of Happiness, but Tortures of Fire. [This confutation of *Scotus's* Book by *Prudentius* is extant in *Mauguin's* *Vindice Gratie*, Tom. 2. p. 191. and some parts of it are in Bishop *Usher's* Hist. of Got. c. 8. & 11.]

The same Extracts of *Scotus's* Book being sent to the Church of *Lyons*, they employed one of their Deacons, named *Florus*, to write against him. This Deacon some time before delivering his Opinion concerning Predestination, said, in his Discourse, That God hath freely Predestinated the Elect to Grace and Glory, but he only foresees the Crimes and Sins of the Reprobate, and afterwards Ordains, and Predestines them to Damnation; and concerning Free-will, that 'tis so much weakened by the Sin of the first Man, that it can do no good thing unless it be enlighten'd, and strengthened by the Grace of *Jesus Christ*. The same Doctrine he teaches us in his Tract against *Scotus*, and lays down a twofold Predestination, or rather Predestination under a twofold respect. 1. A gratuitous Predestination of the Elect to Grace and Glory, and a Predestination of the Reprobate to Damnation, for their Sins which they commit by their own Free-will; and maintains, that tho' our Free-will can choose that which is good, yet it never would choose, or do it, if it were not assisted by the Grace of *Jesus Christ*. And to explain this, he makes use of the comparison of a Sick Man, of whom we may say, that he may recover his health, although he hath need of Physick to restore it; or of a Dead Man, that he may be raised, but by the Divine Power. In like manner, saith he, the Free-will being Distemper'd, and Dead, by the Sin of the first Man, may be revived, but not by its own Virtue, but by the Grace and Power of God, who hath pity on it, which *Florus* understands not only of that Grace, which is necessary for actions, but of that also which is necessary to seek Conversion by Prayer, and begin to do well; Hitherto neither *Prudentius*, nor the Church of *Lyons*, nor any other Author, had declared themselves for *Gottschalchus*. They contented themselves in thus treating upon the Question, without engaging on either side. *Florus*, who in his first Discourse thought him much to blame, seems to doubt in his answer to *Scotus*, where in the 4th Chapter he says, That he knows not how that unhappy Monk was Condemned and Imprisoned; adding, That if he was really guilty of Heresie, as he is accused, it were just, that according to the Custom of the Church, all the Churches of the Kingdom should be acquainted with his Condemnation, and the cause why he was Condemned. [This Treatise is extant in *Mauguin's* *Vind. Gratie* at Paris 1650, p. 375. and in the *Biblioth. Patr.* Tom. 8.]

Nevertheless, *Amolo* Archbishop of *Lyons* wrote a Letter to *Gottschalchus* about the same time, in which it appears, that he thought him faulty. In the beginning of it, he gives him the Title of *Most Dear Brother*, (although he says, he knew him an Enemy to Brotherly Unity) because Christian Charity ought not to cease or be cooled, even towards those that are our Enemies. He tells him, that he loves him most heartily, and wishes as well to him as to himself; But he says, that having read and examined his Writings, which he had sent him by a Brother, he had disputed with himself a long time whether he should answer him, because he had been accused a long time of dangerous attempts against the Church, and had still held his Opinion, although he was condemned by the Authority of a Council for his Obstinacy; That he was afraid lest he should be thought imprudent in holding correspondence by Letters with a Person who had been condemned by his Brethren; but on the other side, he took himself obliged by Christian Charity, to answer his Request. Lastly, That being convinced by the admonition which *Jesus Christ* propounds in the Parable of the *Samaritan*, that it is our Duty to comfort our Brethren in affliction, and to have such a sincere Charity towards our Brethren, as to live in Unity, and communicate one with another in all Offices and Services of Love, after he had begged God's Grace to enable him to give him necessary Comforts and Instructions, and to fit his Mind to receive them with Meekness and Humility, he looked up on himself to be under obligations to answer him. And first of all, he advises him to be of a peaceable and submissive Spirit. He tells him, that he had heard with grief, that he had begun to spread abroad his new Doctrines, and to raise Disputes about unprofitable Questions in *Germany*. That

Florus's
Writings
against *Scotus*.

Amolo's
Letters to
Gottschalchus.

That since he had seen one of his Writings, in which he explains his Opinion at length, and endeavours to prove it by the Testimonies of the Fathers, and H. Scripture. And lastly, That he had lately received a Writing of his directed to the Bishops, or rather made against the Bishops who were concerned in his Condemnation. That by his Writings he perceived, that his Tenets were dangerous; so that he thought he could not do a better piece of Service, than to set down in short those Propositions that seemed contrary to the Doctrine of the Church, and confute them by Scripture, and the Judgment of the Church. That he ought to keep firmly to that Doctrine, if he will be one of the Living Members of *Jesus Christ*. That he did not lend this Work directly to him, because he was Excommunicated, but to his Metropolitan, that he being moved with compassion toward him, may admit him again into the Unity of the Church upon the abjuring of his Errors. After this Preface he saith, that this Proposition which he hath delivered displeaseth him. That all those that are redeemed by the Blood of *Christ* cannot perish; because he says, 'twill then follow, that either no Man that is Baptized can be Damned: Or, that those who are Baptized, and Regenerate by Baptism, and yet afterward perish, are not truly Baptized, or Redeemed by the Blood of *Jesus Christ*; now both are false, and contrary to the Scripture, and Faith of the Church. In the second place, he is angry that he is perverted that the Holy, and true Sacraments of the Church, Exorcism, Baptism, Confirmation, Uction, and the Eucharist, are given to no purpose, to those that are in the number of the Reprobate, because they are not Redeemed by the Blood of *Jesus Christ*, without which the Sacraments are no better than useless Ceremonies. He maintains, that they do effectually work upon those that do not persevere. In the third place, he can't approve that which he holds, That Infants and Adult Persons, who are Baptized, but are not of the number of the Elect, are not true Members of the Church of *Jesus Christ*. In the fourth place, he does not like his words where speaking of Predestination, he saith, That the Devils and Reprobates are Predestined to Damnation, so that none of them can be saved. He affirms, That this is an horrible Blasphemy against God, and an Impiety, that makes Sin necessary. That God, indeed, foresees the Sins of Devils and wicked Men, without which they would be necessitated; and that he hath not Destined them to eternal punishments but upon the prevition of their Sins, which he knew they would commit freely. Fifthly, He abhors the Proposition delivered by *Gottschalchus*, that the Damned are as infallibly, and irrevocably Predestined to Damnation, as God is Infalible and Immutable; And he laughs at that which he adds, That the Bishops ought to exhort the Reprobate to Pray, that tho' their Damnation is irrevocable, yet their Torments may be less. Sixthly, He can't endure what he hath said, That God and his Saints rejoice at the Eternal Condemnation of the Reprobates. He says, That God rejoices in their Destruction, but not for it; That he rejoices not in their Evil doing, but in the Exaltation of his own Justice. Lastly, He condemns his behaviour toward the Bishops, by railing at them, contemning them, and calling them, that are not of his judgment, Hereticks and Rabanists. He chides him for being unconcerned at the separation of the Church which he had suffered a long time, for exalting himself against his Spiritual Fathers the Bishops, for submitting to no Authority, nor desiring a peaceable Decision of the Controversie in hand with humility, and for thinking himself the only Person enlightened and inspired by God to confirm the Truth. He exhorts, advises, and conjures him to reflect upon himself, return from his Errors to the Church, and submit himself to the Bishops; and gives him, with a Fatherly goodness, such other Counsels as were proper for him to follow. [This Epistle is Printed by *Mauguin* in *Collect. Script.* 9. *Sæculi*, Tom. 2. and with his other Works, at the end of *Agobardus's* Works put out by *Balarus* at Paris 1666.]

Some have pretended, that this Writing of *Gottschalchus*, which *Amolo* confutes in this Letter, was Forged by *Hincmarus*, whom they accuse of this Forgery, but they have no proof of it, and the two conjectures upon which they ground the Accusation are too weak to raise any Credit upon, so that 'twould be a very rash thing to condemn so illustrious an Archbishop of so scandalous a Crime without better proofs, especially since we do not find any of the Favourers of *Gottschalchus* to have laid any such thing to his Charge. It is most reasonable for us to believe, that *Gottschalchus* composed this Writing privately, and sent it to *Amolo* Archbishop of *Lyons*, supposing that that Church would be more favourable to him, because it was of *S. Austins's* judgment about Predestination and Grace; but since he strain'd his Opinions to too high, and faulty a pitch, and drew hard and unwarrantable Consequences from them, 'tis no wonder that *Amolo* gave him such an Answer, which is written with all the insinuating Art possible to appease *Hincmarus*, and oblige this Monk to make him satisfaction. There is another small Piece, which is annexed to this Letter to *Gottschalchus*, which is thought to be a fragment of the Letter written at the same time to *Hincmarus*, in which he treats of Grace and Predestination. In it he teaches us to believe, that 'tis Grace by which men are saved, which is not given them according to their merits, but through the pure and free Mercy of God, which moves them to good not by Necessity, but by their Will and Love. That this Grace is given to Infants in their Baptism, to Adult Persons, and all the Faithful, in all their Actions, Thoughts and Words that are good, because there is no good but is the gift of God. That his Precidence is certain, and that he foresees how all things will come to pass; so that the number of the Elect is known to him, and cannot be changed. That the Predestination of the Just is of free Mercy, and is not done in consideration of their Merits, but that he hath justified and sanctified by his Grace in time, all those who have been Predestinated from all Eternity through his mere Mercy, that they may be holy and just. That Perseverance is a Gift

cations of the Fathers upon that point; 2. That they had asserted, that we have utterly lost our Free-will by the Sin of the first Man, though the Fathers acknowledge, that though it be weakened by that Sin, it still subsists in Man, but he can't use it well without the assistance of Grace. That all Men have naturally Judgment, Reason, and Understanding, by which they are able to distinguish that which is good from that which is evil, and that which is just from that which is unjust. That they also have a liberty of choosing good in some sort, but through the Law we have of Human Affairs, 'tis wholly carried upon the good of Society, Transactions of the World, and certain private Interests. Lastly, That in that respect we can do some good, but we can do nothing towards our Eternal Happiness: but by the inspiration and Motions of Grace. 3. He also reproves them in this Article for saying, that after regeneration we have liberty of doing evil, as if we had it not before Regeneration. Concerning the 3d Article, which is about the Will of God to save all Men, part of his Remarks are lost, but by what remains we may see, that he disapproved their asserting of it so generally, and had rejected the Fathers Explanations of it. In the last Article he reproves them for saying, 1. That there is no Mans Nature that is not healed by Jesus Christ, and asserts, that Jesus Christ did not assume the Humane Nature of necessity, but of his own good will, and that for the Elect; 2. He dislikes them for holding, that there is not, ever was, nor shall be a Man for whom Christ died not. He confesses that he died for all that is Baptized, and for the Righteous Men of the Old Testament, but denies, that he died for all Infidels which died before Christ's Nativity, for those who never received the Faith, or Infants dying without Baptism. He maintains, that Christ died for none, but for those for whom the Church prays, and mentions in their Holy Services after their Death. Lastly, He disapproves their comparison between Infidels that never received the Faith, and Christians, who though they have been Baptized, die in their Sins. [This Confutation of *Remigius* of the Articles of *Quiercy* is extant with the Treatises last mentioned.]

Remigius Bishop of *Lyons* having thus confuted the Articles made at *Quiercy* by his own Writings, caused his Doctrine to be confirmed in a Council held at *Valence*, an. 855. made up of 14 Bishops of the Provinces of *Lyons*, *Arles*, and *Vienna*, in which the 3 Metropolitans presided, and *Etbo* Bishop of *Grenoble* was present. They made 6 Canons in this Synod concerning Grace, Free-will, and Predestination. The first forbids all Novel Expressions about such Matters, and commands Men to follow the Doctrine of the *Latin* Fathers. In the 2d they declare, that God hath foreseen from all Eternity all the Good which Righteous Men will do by his Grace, and all the Evil that Sinners will do by their own Malice; That the Righteous shall receive Eternal Life as a reward of their good Actions, and the Wicked be condemned justly for their Crimes to Eternal punishment. That this Precedence lays no necessity upon any Man, none being condemned but for their Original or actual Sins. In the 3d the Bishops strongly assert the Predestination of good Men to Eternal Life, and of Wicked Men to Eternal Death. Nevertheless after such a manner, as that in the choice of them that shall be saved the Mercy of God goes before their Works, but on the contrary in the damnation of those that perish their Crimes goes before the just Judgment of God, yet God hath predestinated no Man to sin by his own power, so that those that are predestinated are under necessity of being damned. The 4th is about the Death of Jesus Christ, concerning which they think it sufficient to say, and confess sincerely, that Jesus Christ died for all those that believe in him. They reject the 4 Canons of *Quiercy* as idle, vain, and false, and condemn *Scotus*'s Treatise as a silly Book. In the 5th they assure all those that are Baptized and Regenerate, that they have a part in the Redemption of Jesus Christ, although afterward they loose the Innocency of Baptism, and are in the number of the Reprobate. Lastly, in the last they declare, that as concerning the Grace of Christ, by which Men are saved, and the Free-will of Man weakened by the Sin of *Adam*, but restored by the Grace of Jesus Christ, they do hold as the Holy Fathers have taught, what the Councils of *Africa* and *Orange* have decided, and what is held and maintained by the Bishops of the Apostolick See.

These Canons of the Council of *Valence* were presented to the Emperor *Lutarius*, the King of these Bishops who had made them, with the Treatise made upon that Subject by the Church of *Lyons*, and the Propositions of *Scotus*, that he might send them to *Charles the Bald*, and that he would advise him at the same time not to suffer the contrary Doctrine to be published in his Realm, but *Lutarius* not being to do it, *Etbo* Bishop of *Grenoble* presented these Pieces himself to *Charles the Bald*, who went to him in his Palace at *Verbery*, an. 856. This Prince in September the same year, delivered them to *Hincmarus* to examine them, who composed an Answer to them. His Book was of a considerable bulk, and dedicated to *Charles the Bald*; it was Entitled, *Of Predestination and Free-will*, and divided into 3 parts. We have not the Work it self, but only the Letter written to *Charles*, which served for a Preface to it. In it he complains that they had condemned his 4 Articles without so much as reciting of them, and had put a bad construction upon them. That they would have him undertake the Defence of *Scotus*'s Proposition, which he never saw, nor knew, and which were collected only to make Orthodox Persons odious. That they had made this noise without desiring his Opinion, without advising him of what they disliked, without hearing him or citing him to the Synod. He wondered that *Etbo* Bishop of *Grenoble*, a Person so Eminent for Piety, should engage in such a Faction. He observes by the bye, as a thing extraordinary, that of all the Bishops that were at the Council of *Valence*, he only was named in the Head of the Council amongst the Archbishops, which looked like affectation of Greatness, though he would not call it Pride. Lastly,

Lastly, That the Bishops of this Council had began the Quarrel, and laid the foundation of the Difference. He then lays down the order of his Answer; First, he tells the Emperor, that he had sent him the Writings which had been presented to him by the Council; 2. That he had joined to them several other Tracts which he had received from other places upon the same Subject, of which he approved so much only as was agreeable to his 4 Articles; That he will make a Collection of the Authorities and Passages of the Fathers. Lastly, That he will prove, that these Articles are agreeable to the Doctrine of the Church of *Rome*, and the Scriptures, which the acknowledgements for genuine, and the Fathers whole Writings he allows, to which he will add the Authorities of more late Orthodox Writers, as *Beda*, *Alcuin*, and *Theodorus* Archbishop of *Canterbury*.

In the year 859 the same Bishops which were present at the Council of *Valence* being met in the Suburbs of *Langres* with the Emperor *Charles*, presented to him the 6 Canons under debate, but suppressed what was said in them particularly against the 4 Articles of *Hincmarus*; Fifteen days after they met at a Council at *Savona* in the Province of *Toul* (or *Tullium*), where they were also read. *Hincmarus* and those of his Party opposed their Reception, but *Remigius* Archbishop of *Lyons* desired, that the Decision of the Controversie might be entirely left to the next Synod, to which they would every one bring the Books of the most eminent Fathers of the Church, and out of them determine what they should follow, that they might be of one mind. This was the conclusion of this Council, but *Prudentius* did not rest here, but brought the Matter to *Rome*, sending the Canons of the Council of *Valence* to Pope *Nicolas*, that he might confirm them. *Prudentius* says the Pope approved of them, but *Hincmarus* did not yield to it, and would not take notice of the Definition which he had passed upon the Question.

We do not find that this Question was afterward Examined or Judged in any Council of France, *Hincmarus* made another Treatise of Predestination to defend his 4 Articles, and confute the Canons of the Council of *Valence*. This also is dedicated to *Charles the Bald*, containing 38 Chapters. In the first he treats of the Original of the Heresie of the Predestinarians, and pretends to prove, that it began since the time of *S. Austin*; and to prove it, he makes use of the Testimonies not only of *S. Austin*, but of *S. Prosper* and *Celestine*, by whom it appears that *S. Austin*'s Doctrine of Grace was opposed by several, but he doth not observe, that they who opposed it then, were altogether opposite to the Error of the Predestinarians, for the Priests of *Marcellus*, and the other *Fremchen* of whom *S. Austin* and *Prosper* speak, were so far from being Predestinarians, that they contradicted the Doctrine of *S. Austin* about Predestination, because it seemed too rigorous. He cites a Book falsely attributed to *S. Austin*, called *Hypomnesticon*; He maintains very positively that it is his, and proves it by the Letter of *Fausus* to *Lucidus* about the Recantation of that Priest, and by the Authority of the Council of *Arles*, which through a mistake (he says) was held by the Authority of *Celestine*, who was dead 44 years before that Council. In the 2d he gives the History of *Gotschalvus*, whom he pretends to have revived the Error of the Predestinarians. In the 3d he rejects the Authority of *Fulgentius*, but he gives one bad Reason for it, when he says, that he is not much to be esteemed, because Pope *Gelasius* doth not reckon him among the Doctors of the Church, for *Gelasius* was dead 8 or 5 years before this Father wrote. In the 4th he proves himself conformable to the Doctrine of the Apostolick See. In the 5th, after he hath observed that *Gotschalvus* and his Followers write the Authorities of the Scripture and Fathers to establish that Error imperfectly, he brings the Propositions of *Gotschalvus*, *Prudentius*, and *Retranus*, in which they acknowledge Predestination to Eternal Torments. In the 6th he begins to treat of the Canons of the Council of *Valence* in particular. He observes in that Chapter, that the first is taken out of *Florus*, a Deacon of the Church of *Lyons*, but his Sentence is changed and altered by him that transcribed and abridged it. In the 7th he explains the Passage of *S. Paul* alleged by the Compiler of them, in which he says there are Vessels of Wrath fitted for Destruction. He cites several places of the Fathers to explain that Text, and shews, that 'tis not God that hath fitted those Vessels for Death, but they fitted themselves for it by their Sins. In the 8th he alleges some places in *Fulgentius*, to shew, that God hath predestinated no Man to Death. In the 9th he cites some Passages of *Isidore* of *Sevil*, *S. Austin*, *S. Fulgentius*, and *Florus*, to explain those which his Adversaries had alleged. In the 10th he expounds several places of Scripture which they made use of. In the 11th he examines the following Canon of the Council of *Valence*. He finds fault, that they had laid aside the Explication of *Florus*, and distinguished between Predestination to Grace and Predestination to Glory. In the 12th he treats of Predestination at large according to the Principles of *S. Austin*. He saith that God hath predestinated the Works as well as the Glory of the Elect. That he hath foreseen the Sins of the Reprobate, and knowing them, not only foresees, but predestines the punishment which they shall suffer, but he asserts, that it can't be said, that he hath predestinated them to Death or Damnation. So that all the difference between *Hincmarus* and his Adversaries is in this, that these affirm, that God foresees the Sins which the Reprobate would voluntarily commit, hath predestinated and condemned them upon the account of them to Damnation. And *Hincmarus* confesses, that God hath prepared and predestinated this Eternal punishment for their Crimes, but will not say that he hath predestinated them to be damned. *S. Fulgentius* in his Book which he wrote to *Monimus*, was most favourable to the Opinion which *Hincmarus* opposes, for which reason it is, that in the 13th Chapter he opposes some Passages of *S. Prosper*, and in his 14th a Passage of *S. Austin* cited by *Fulgentius* himself. In the 15th Chapter he returns to the History of the pretended Predestinarians. He says that the ancient Predestinarians had 4 Errors. The first,

That God condemns Men for the Sins which they have not committed, but would have committed had they lived. The 2d, That Baptism doth not take away Original Sin from the... who are not of the number of the Predestinated. The 3d, That there is no difference between Predestination and Predetermination. The 4th, That God hath predestinated Men to Sin and Damnation. He owns, that the Modern Predeterminers held not the first Error, that they said the 2d, avoid the 3d, and have new molded the 4th, although they retain the substance of it, asserting, that God hath predestined the Reprobate to Damnation, although he hath not predestinated them to Sin, since they can't suffer Damnation but by Sin. He confutes the two former Errors in a few words. Then he undertakes to justify his 4 Articles, by shewing that they are agreeable to the Doctrine of the Holy Fathers, and chiefly of *S. Austin*, *S. Fulgentius*, and *S. Gregory*. He proves the first, which is concerning Predetermination, by transcribing in the 16th Chapter several long Quotations of those Fathers. In the 17th he examines a place in the Book Entitled, *Hypomnesticon*, attributed to *S. Austin*. In the 18th he proves, that the number of the Elect is certain, and determined. In the 19th he owns, that a double Predetermination may in some sense be allowed, though not in that of *Gottschalkus* and his Adherents, who affirm, that God hath predestined Sinners to Torments, as he hath the Good to Glory, but that it may be said, The Elect are predestined to Glory, and Eternal Torments are predestined for the Wicked. In the 20th he examines in what sense *S. Gregory* speaks of the Predeterminers in the Plural Number. In the 21st Chapter he produces several Passages of *S. Austin*, to justify the sense and terms of his 2d Article of Free-will. In the 22d he shews, that what is said in that Article is conformable to the Decisions of the Councils of *Africa* and *Orange* about Grace and Free-will. In the 23d he answers the accusation brought against him, that he had affirmed, that Man had wholly lost his free-will by the fall of *Adam*; He aims, that Man hath a freedom of Will since *Adams* Sin, but his Free-will is a Slave to Sin, which leads him to the commission of Evil only, so that he can't do any good through the weakness of it without the Grace of Jesus Christ. In the 24th Chapter he treats about his 3d Article, which is about the Will of God to save all Men. He declares, that the Church of *Rome*, which is the first Church in the World, ought to be consulted about that point in the first place. He compares it to the ancient *Jerusalem*, and cites a Passage in the forged Decretal of Pope *Anacletus*, which says, that the Church was founded by God himself. He adds also a Citation out of *Innocent's* Letter to *Decentius* Bishop of *Eugubium*, after which he quotes a Sentence of *Celestine*, where he says, that the Prayers of the Church determine what we shall believe, *Legem credendi Lex statuit supPLICANDI*; From whence he concludes, that since the Church prays for all Men without restriction, or exception, we ought to believe, that God will have all Men to be saved without exception. But why then are not all Men saved? He says, 'tis because they will not; They that love Darkness rather than Light, Injustice than Justice, Sin than Virtue, destroy themselves; That it will not then follow, that God is not Almighty, because he knows how to dispose of their actions who will not do as he wills them. Whereupon he cites several Passages out of *S. Austin* and *S. Gregory*, but depends chiefly upon the words of *S. Chrysostome*. In the next Chapter he joins some Expressions taken out of the Writings attributed to *S. Dionysius* the Arropagite, *S. Cyprion*, *S. Hilary*, *S. Chrysostome*, *S. Theophilus*, *S. Jerom*, and *S. Cyril*, some things also he brings out of *S. Austin* and *S. Prosper*, to whom also he adds *S. Celestin*, *S. Leo*, *S. Gregory*, *Bede*, and *Cassidre*. In the following Chapter he confirms this Doctrine of the Will of God to save all Men without exception, because if God would not have all Men to be saved, some would be under a necessity of damnation. And whereas his Adversaries objected, that the Will of God is all powerful, and therefore, if God would have all Men to be saved, they would be so. He puts the same Question to them as to the Angels, and urges them to answer it. Are those Angels which are fallen, fallen by the Will of God, or not? And since they could not deny according to their own Principle, but that God did desire their Salvation: He concludes, that they must own, that Gods will hath not always its effect. He there recites several Passages of the Fathers to explain those places of Scripture where the All-powerful will of God is spoken of. In the 27th Chapter he examines the State of the Question concerning the 4th Article, the Death of Jesus Christ for all Men. He declares, that it extends not to the Devils, for whom Jesus Christ was no Mediator, but only to Men. And whereas it was demanded of him, whether Jesus Christ died for Antichrist; He answers, that Antichrist shall be a Man, and since Jesus Christ died for all Men, he is of the number of those for whom Christ died. In the 28th Chapter he cites several Passages of the Fathers, to prove, that Jesus Christ died for those Men who are dead in their Sins, although it can't be said, that they are redeemed for Eternal Salvation. In the 29th he justifies the Expression which he had delivered, that there never was a Man whose Flesh was not assumed by Jesus Christ, and cites several places of the Fathers which approve that Expression. He then shews, that those that are Baptized receive the Faith that worketh by Love, which he had affirmed in his last Article. He adds in the following Chapter, that except two Sentences of it, the rest of that Article is taken out of *S. Prosper*.

Hincmarus having thus justified himself, passes his Judgment upon the Writings which were come to his hands, made upon this subject. He disapproves *Scarus's* and *Prudentin's* Books, and says, that he will not enter into any Contest with them because he does not know their design, yet he tells us, that he had observed some Expressions in them contrary to the Catholic Truth, viz. That there is a Triple Divinity; That the Sacrament of the Altar is not the true Body and Blood of Jesus Christ,

Christ, but a Memorial only of his true Body and Blood; That the Angels are Corporeal; That the Soul of Man is not in his Body; That the Tortures of Hell are nothing else but the remembrance of Sins, and the reflection of a guilty Conscience; and other fruitless Questions concerning the manner how we shall see God, which arise perhaps, saith *Hincmarus*, from hence, that those who are busied to move such disputes, take no care to see him. He rejects the 7 Rules laid down by *Prudentin*. In the 31th Chapter he shews, that those that lived before the coming of Jesus Christ are redeemed by his Death, as well as those that live after his coming. In the 32d he produces a great number of Testimonies both from the Greek and Latin Fathers, to prove, that Jesus Christ died for all Men without exception. In the next Chapter he confirms the same Doctrine by several Reasons grounded upon the Doctrine of the Holy Fathers, and shews, that although Jesus Christ died for all Men, yet they are not all redeemed and saved, because they will not. In the 35th he approves the 5th Canon of the Council of *Valence*, propounded by his Adversaries; That Jesus Christ died for all those that are Regenerate by Baptism; But he maintains, that *Gottschalkus* and the Predeterminers deny that Baptism takes away the guilt of Original Sin from those that are not predestinated, and confutes their Error.

The Bishops of the Council of *Valence*, after the Articles of Grace, Free-will, and Predetermination, added a Canon concerning the Ordinations of Bishops to this effect, on, consulted for the future, that Ignorant Bishops, unable to discharge that great Function, and whose Lives are not sufficiently Examined, may not be put into the Sees, as they formerly have been, to the utter ruin and overthrow of all Church Discipline: it is decreed, That after the death of any Bishop, they should Petition the Princes to grant the People and Clergy of that City Power to make a Canonical Election of some Person of the same, or the Neighbouring Diocels, who is fit to fill the See, and if any Clerk be sent from Court to be made their Bishop, they should examine and look into his Life and Doctrine and Manners before they Ordain him, and if he be found an Ignorant, Vicious, and Simoniacal Person, the Metropolitan should refuse to Ordain him, and going to Court represent it to the Prince. *Hincmarus* imagining, that this Canon was made against him, and some other Bishops who had been Ordained through the favour of the Court, takes it into Examination, and therefore, in the 36th Chapter he observes first, that this Canon makes directly against him whom he thought the Author of it, because he was Shaved and Ordained in another Church than that of which he was Bishop, evidently meaning *Remigius* Archbishop of *Lyon*. Secondly, He observes, that he had left out several things which concerned the Ordination of a Bishop, as for Example, If they choose a Clergy-man of another Church, that he should not be Ordained till his Bishop hath given his Consent. Thirdly, He says, that those Men are not worthy to bear the Names of Bishops whose Ordination was such, as he describes, Ignorant, Vicious, and Simoniacal. Fourthly, He says, that in speaking to he affronts all the Bishops of France, the Metropolitans who have made such unlawful Ordinations, and the Princes who have approved them. Fifthly, He defends his own Ordination, and relates the whole History of the Deposition of *Ebbo*, and the Process had against him; He relates the Judgment given in favour of him against *Ebbo* in the Council of *Siffons* in 853, the Declaration of *Ebbo*, who acknowledged himself justly deposed, and consented another should be made Bishop in his place, approved by the Bishops met at *Thionville* in 855, whose Sentence was confirmed by Pope *Sergius*. He adds, that 10 years after this Deposition, the Bishops of the Diocels of *Rhin* being Assembled at *Beaurain*, deposed him of the Prince, and he was Ordained by his Consent after he had been Canonically chosen by the Clergy and People of *Rhin*. Hereupon he says, that he spoke these things with regret, but he was obliged to it, lest any Man reading this Canon should think his Ordination contrary to the Canons and Rules of the Church. Then he opposes to this Article 12 Canons of the Church concerning the Penalties to be inflicted upon such Persons as revive old Heresies that have been concerning the Consecration. 1. That when the Author of an Heresy is condemned, all that fall into the same Heresy are involved in the same Condemnation. 3. That the same Condemnation extends to all the Abettors of an Heresy. 4. That they that Communicate with Heretics, ought not to be admitted to any Synod of the Orthodox. 5. That those that revive a Condemned Heresy ought to be reprov'd by all the Bishops by virtue of the ancient Condemnation. 6. That it is not lawful to introduce new Doctrines, nor compose new Creeds. 7. That such as acknowledge their Errors may be again received into the Church, provided that we find sure tokens of their sincere Repentance in their return. 8. That such Persons may never be promoted to any higher degree of the Clergy than what they are now in. 9. That if they relapse again they deprive themselves of their Dignity. 10. That those that act any thing contrary to the Definitions of Pope *Celestine* ought to be Excommunicated. 11. That such Clergymen may be received, and continued in their degree of Prebend, who having once assented to the true Faith, subscribe to Errors, provided they deliver a Recantation of their Errors in Writing. 12. That they that will not subscribe to the Truth are condemned of themselves. *Hincmarus* alleges a great number of Authorities of Popes, Councils and Fathers, to prove these Points of Discipline, which never were contested, in which he shews more Learning and Skill in the Canons of the Church, than Judgment or Equity. Lastly, *Hincmarus* ending this Work, adds a Conclusion divided into 6 Chapters, in which he sums up what he had before said concerning Predetermination, Grace, Free-will, the Will of God to save all Men, and the Death of Jesus Christ for Infidels.

A New Ecclesiastical History

Some time after *Hincmarus* wrote another Treatise against *Gottschalkus* upon another Subject. He had forbidden, that the Hymn of the Martyrs, called *Sanctorum Meritis*, should be sung in his Church, because at the end of it the Three Persons of the Trinity were called *Trina Deitas*, thinking that Expression to be contrary to the manner of speaking exactly about that Mytery. *Gottschalkus* seeking an occasion to expose and accuse him, composed a Treatise to defend this Expression, maintaining that the Trinity was *Personaliter Trina*, i. e. Personally Three, because each Person of the Trinity hath his perfect and entire Deity, & *Naturaliter una*. He justified this Expression by some Examples of like Expressions drawn out of the Fathers. *Hincmarus* maintained the contrary, that the Deity was the Name of the Nature not of the Persons, and that we might not say *Trina Deitas*, as we ordinarily do *Trei Personæ*, because there is but one God in Three Persons. It is apparent, that this dispute was only about Words and Names, which *Hincmarus* spins out to a great length with much Zeal in his large Treatise Entitled, *De Trina Deitate*, reciting several Quotations of the Fathers, and producing several Arguments, which is both tedious and needless to abridge. We understand by *Hincmarus*, that not only *Gottschalkus*, but also *Ravennus* Abbot of Corby had written in the Defence of this Expression, and that the *Benedictine* Monks did sing this Hymn, not leaving out *Trina Deitas*. But now we do not find those Words in the Hymn of the Martyrs, which seems to be changed into, *Tu Summa Deitas*, for they are in the Prose of *S. Thomas* upon the *Enchirist*. [The Editions of *Hincmarus's* Works are set down at the end of the 6th Chapter following, to which the Reader is referred.]

The End of the Second Controversy and Chapter.

C H A P. III.

A Relation of the Contest between *Hincmarus* and *Rothadus* Bishop of Soissons.

Hincmarus was engaged in many other Controversies and Quarrels, which were not ended with less trouble than that with *Gottschalkus*. The first was the Contest with *Rothadus* Bishop of Soissons, in which he was forced to contend with the Pope himself, and at last give place to his Judgment. This *Rothadus* had been Ordained Bishop of Soissons in the Reign of *Levis the Kind*. He had an Order to apprehend *Ebbo*, his Metropolitan, who was fled, and to shut him up in a Monastery, that he might attend the Synod. He was present in 835 at the Synod held at *Thionville*, where *Ebbo* was deposed. So that *Rothadus* was an ancient Bishop when *Hincmarus* was made Archbishop of Reims, which was 10 years after the Deposition of *Ebbo*, which perhaps was the Reason, that he would not give so much respect and subjection to *Hincmarus* as he expected of him. The beginning of the Business of *Gottschalkus* shews, that *Rothadus* and *Hincmarus* were not well affected to one another, for *Hincmarus* would not put that Monk into his Custody, suspecting him to be inclinable to Novelties. There were also some other differences, about which *Hincmarus* was angry with *Rothadus*, as his frequent Admonitions and Threatnings of him shewed. At last the Quarrel broke out, when *Hincmarus* accused him at the Council held at *Senlis* in 853, that he had unjustly deposed a Priest of his Diocese, and would not obey his Metropolitan, who commanded him to be restored, and pawn'd a Golden Chalice; that he had sold the Veils and Ornaments of the Church without the consent of his Metropolitan, the Bishops of *Præ* venses, yea, of the Steward and Clergy of his own Church, and that he had lived in such a way as did not become a Bishop. *Rothadus* seeing himself likely to be condemned, appealed to the Holy See, and desired that he might have leave to go to *Rome*. *Rothadus* returned immediately to his Diocese, and prepared for his Voyage to *Rome*. But before his departure he wrote to the King, and *Hincmarus*, and at the same time sent some Heads of Request to a Bishop that was his Friend, to be shewn to the King, in which he prayed the Bishops that had not consented to his Condemnation, to stir in his defence. The Priest that carried this Letter was contrain'd by the King and *Hincmarus* to shew it them, although the Bishop to whom it was directed was not present. When *Hincmarus* had read it, he made use of it directly to hinder his going to *Rome*, and have him judged in *France*. He interpreted this as a tacit Renunciation of his Appeal, and that he would be contented to be judged in *France* by the Bishops he had desired the assistance of, and

Rothadus's Condemnation.

of the Ninth Century of Christianity.

since they were the Judges he had chosen himself, he could not afterward Appeal from them according to the Rule *Ab electis Judicibus appellare non licet*.

Being therefore glad of this opportunity he perswaded the King to appoint those very Bishops for his Judges, whose assistance he begged, and immediately sent a Prohibition to *Rothadus* to stop his Journey to *Rome*, and caused him to be Summoned to a Synod by those Bishops. *Rothadus* refused at first to come, and insisted upon his Appeal to *Rome*, but it was denied him; so, against his Will, he was brought to the Synod, Deposed, and afterward Deprived, Banished and Imprisoned. Another Bishop was put into his place, but to lighten his Sufferings, *Hincmarus* gave him a good Abbey, with which he might live commodiously. *Hincmarus* says, that *Rothadus*, at first, seemed to acquiesce in this Judgment, but afterwards being solicited by the Bishops of the Kingdom, and by *Labarius*, who quarrelled with him, because he would not wholly join with them in the Matter of *Waldrada*, as also by some Bishops of Germany, *Levis's* Kingdom, he put himself in the head of them, and went to *Rome*, to obtain his Restoration. But *Rothadus* on the contrary maintain'd, that he never acquiesced in that Judgment; that he always protested against it; and demanded, that he might be Judged at *Rome*, and never had any intention to chool the French Bishops for his Judges; that it was a Trick of *Hincmarus's*, who made that ill use of the Letter he wrote to a Bishop his Friend. But however that was, *Charles the Bald* having given Pope *Nicolas* an Account, that *Rothadus*, who had Governed the Diocese of *Soissons* very ill for 30 Years, was Deposed, and *Hincmarus* desiring him to approve his Deposition, was answered, that he did not approve it in the least; and wrote in particular to *Hincmarus*, that he should restore *Rothadus* within 30 days, after he had received his Letter, or suffer him to come to *Rome*, and come himself, or send his Deputy on his behalf, threatening him, that if he did not do one of them within that time, he will interdict him from the Celebrating the H. Sacrament, and would inflict the same Sentence upon all those who consented to the Condemnation of *Rothadus*. *Hincmarus*, and the other Bishops of *France*, understanding that Pope complained of their Judgment, sent the Acts of his Deposition to him, by *Odo* a Bishop, and wrote to him at large concerning that Matter, but the Acts did only confirm the Pope in his Resolution and Opinion: Wherefore he wrote again to *Hincmarus*, that he was much troubled to see, that they had Judged that Bishop contrary to the Appeal he had made to the Holy See; that they ought not to have Deposed him without Writing to the Bishop of *Rome*; and which is much worse, Ordained another Bishop in his place after he had entered his Appeal. For which reason, he refused to confirm those Privileges which *Hincmarus* had requested him to do, exhorting him to amend what he had done amiss, and enjoining him a second time to send *Rothadus* to *Rome*, threatening him, that if he did not do it, he would pass a definitive Sentence upon him, after a third Admonition. He gave *Charles the Bald* also an account of what he had Written to *Hincmarus*, desiring him to take it into serious consideration; and to shew his displeasure, told him plainly, that he must expect no favour from *Rome*, if he would not maintain the Privileges and Prerogatives of the H. See. He also wrote a Letter to all the Bishops who were present at the Synod of *Senlis*, and had consented to the Deposition of *Rothadus*; in which, after some Allegations out of the Fathers, and the Canons of the Council of *Sardica*, to confirm the Right of Appeals to the H. See, and condemning the Behaviour of the Bishops of *France*, in pronouncing Judgment against *Rothadus*, he orders them to recal him from the place of his Exile, and to send him to *Rome*, and with him two or three Bishops, or their Deputies, that he might re-examine that Affair, assuring them, that if they did not obey his Order within thirty days after they had received his Letter, he would Absolve *Rothadus*, and treat them as they had used him. *Nicolas*, at the same time, also gave *Rothadus* notice of what he had done for him, viz. That he had Written to *Hincmarus*, and exhorted him to come to *Rome* and answer his Appeal; and after he had received the Acts of his Condemnation, he let him know what he had Answered to the Bishops of *France*, at the same time advising him, if he knew himself Guilty, to submit to the Sentence passed against him, as he had advised his Adversaries to restore him, if they believed him wrongfully Condemned. He tells him also, that he was permitted to come to him, being assured by the King and *Hincmarus*, that he was already let out of the Monastery to which he was confined. He desired the King likewise to furnish him with all things necessary for his Voyage, and tells the Queen *Hermentrude*, that he could not pass by this Matter, as she had desired him, to gratify her Husband *Charles the Bald*. It is evident that *Hincmarus*, who had a mind to keep the Matter as it was, hindered *Rothadus* from going his Journey, for *Nicolas* was forced to send him a fourth Letter, wherein he complains of his Carriage, and forbids him Consecrating him Bishop of *Soissons* who was chosen to be put in *Rothadus's* place. *Hincmarus* seeing himself out of favour at *Rome* about this Affair, and some others Matters, writes a long Letter to Pope *Nicolas* to justify himself, chiefly about this Matter. In this Letter he assures him, that *Rothadus* was not condemned with a design to hinder his Appeal to the H. See, that he was Tried by such Judges as he had made choice of himself, upon which account it was that he thought it not necessary to send him to *Rome*, but judged it sufficient to acquaint his Holiness of the Sentence they had passed on him; that he was perswaded that the Holy See ought not to be troubled with personal differences, between either the Superior or Inferior Clergy, for the Canons of *Nice*, and the Constitutions of Pope *Innocent*, and many other, leave them to the Judgment of the Metropolitan, and Bishops of the Province. 'Tis true, when the causes of the Bishops are difficult, and can't be decided by the ordinary Canons in a Council of the Province, then they ought to be carried to the H. See. As also if a Bishop, who hath been Tried

The Quarrel between the Pope and *Hincmarus* about the Bishop of *Soissons*.

by a Council of the Province, and hath not Appealed to Judges of his own choosing, thinks himself unjustly Condemned, he may Appeal to the Patriarch to have his Cause re-examined, and the Pope may Write to those that have been his Judges, as it is appointed in the Council of *Sardica*. That the Archbishops only receive their Pall of the Pope, who therefore ought only to be judged immediately by him. Coming in the next place to the business of *Rothadus*, he says, That he had been admonished of his Duty long before; and reprov'd for his Disorders, but not reforming in the least, he was oblig'd to accuse him before the Synod of Bishops, that he might grow better upon their Advice; and that instead of hearkening to them, he desired that they would be Judges of the difference between him and his Metropolitan. That these Judges had condemn'd him, and he acquiesced at first in their Sentence, but afterward being sollicit'd by the Bishops of the Provinces of *Lotharius*, and *Lewis of Germany*, required his Restoration. That upon the Letters that the Pope had Written he was set at Liberty, and they would send him to *Rome*, but they did not think it fit to Restore him, because he was unworthy; and his disorders being so publick, they could not do it without Scandal. That if his Holiness would restore him, he would quietly submit to his Decision, but he took himself oblig'd to let him know the Crimes of that Bishop, of which, if he were well inform'd, he could not believe that he would disavow the Judgment given against him, especially since he chose the Judges himself; and according to the Council of *Carthage*, it is not allowed to Appeal from the Sentence of those Judges a Person hath chosen himself. He insinuates, that according to the Council of *Sardica*, the Pope ought not to have the first Hearing of the Causes of the Bishops, nor Judge them at *Rome*, but they ought first to be determin'd in their own Province; and in case of Appeal, the Pope must send his Commissioners to the places. He adds, That if he that hath been Condemn'd at the first Tryal be Restored, the latter Examination ought not to hurt the Persons of the first Judges, nor ought they to be reprov'd for it, unless it appears that they have Condemn'd him out of Enmity, Covetousness, or Partiality. He says, That if the Pope Annuls the Judgment pass'd upon *Rothadus*, he would render all the Judgments of the Bishops of *France* ever after contemptible. As for himself, he would never concern himself to Judge, or Condemn any Man, but, if they would not amend upon Admonition, send them to *Rome*. And this he shall be oblig'd to do, to avoid the Merces of Excommunication which the Pope hath so often repeated to him, altho' it is the Opinion of the Fathers that Excommunication ought rarely to be us'd, and that in case of great Necessity. Lastly, He implores him, that his Compassion for *Rothadus* should not make him overlook the Rules of Discipline, and give an ill Example of Impunity to the Church. These Maxims he confirm'd by the Canons of the Councils, and the Ancient and Genuine Writings of the Popes. *Hincmarus* also in this Letter affirms: That the Pope, that they had sent their Deputies to *Rome* in their stead, not to accuse *Rothadus*, but only to satisfy him, that the Bishops of *France* intended no manner of disrespect to the H. See in Judging him, and to certify the Pope, that that Bishop was condemn'd by those Bishops whom he chose for his Judges. But the *Hincmarus* had promised, in the Name of the French Bishops, to send their Deputies to *Rome*, nevertheless they did not go, and pretended, for an Excuse, that it was told them that the ways were not open, and they should be stopp'd in their Journey if they went. Wherefore *Rothadus* went alone, and having waited almost Eight Months for his Accusers, he presented a Petition to the Pope, in which he complains, That he had been Deposed in contempt of his Appeal to the H. See. He maintains, that he never desisted from his Appeal, nor did choose or demand any other Judges. He accuseth *Hincmarus* of Compulsion and Deceit. He complains of his ill usage, which he had received from him, and prayed the Pope to Try him.

Nicolas, who had entertain'd him civilly, and dealt with him as a Bishop, declared himselfe wholly in favour of him, and made an Oration in *S. Mary's Church* upon the Eve of the Nativity 865, in which he pleaded *Rehabdus's* Cause, and maintains, That having Appealed to the H. See, he could not choose any other Judges, nor be Judged at another Tribunal: that he had not seen it Angrily, Since if he had not Appealed, they could not have Deposed him without acquainting the Bishops of *Rome* with it, because the Canons reserve the Knowledge of such Causes as concern the Bishops to the Holy See; He declares him Innocent, and Disannuls the Judgment given against him, and restores him to his Dignity; And after he had done it, with great noise, upon a Solemn Day, he makes it known to the Clergy and People of *Rome*, by reading a Letter on purpose. He sent also an Express to *Carolus Calvus*, in which he much blames the proceedings of *Hincmarus* in derogation of the Right which he pretended to belong to the Bishop of *Rome*, without whose Cognizance they could not Judge a Bishop. He complains of the delays which they had made for above Two years, rejecting *Rehabdus* from *Rome*, and neither sending their Deputies, Witnesses, nor Accusers. He declares *Rehabdus* innocent, and desires the King, *Charles the Bald*, to see him restored to his Dignity and Estate. At the same time he wrote a Letter to *Hincmarus*, in which, after he had upbraided him with the same Dealings, he commands him to submit to the Judgment he had given in favour of *Rehabdus*, and to Execute it, or come himself to accuse him, upon condition, nevertheless, that *Rehabdus* should be first restored to his Dignity and Revenues. In conclusion he says, That if he did not do one of them, he Pronounced him, by Virtue of his Apollotick Authority, Deposed from his Priestly Dignity, and separated from the Communion of the Church, without hopes of Reformation. He wrote also a large Letter to all the Bishops, to oblige them to receive *Rehabdus*, and approve the Judgment he had given in his favour; and taking this occasion to renew his Authority, he claims, as his due, that all Causes of the Bishops should be brought to the H. See. He upholds this

pretence by the false Decretals, which he vouches to be Genuine, Ancient, and very Authentick; and because the Causes of the Bishops are the greatest Causes, whose Cognizance belongs to the Bishop of Rome, according to the Constitutions of the Popes. He proves that *Pagellanus* made no Choice of his Judges, because he Named none in particular, but had only Written to blame Bishops that they would undertake his Defence; that he never renounced his Appeal, nor indeed could he, because having once Appealed to a Superior Tribunal, he can't be judged at an Inferior. Nevertheless, he declares that he will do no Injustice to any Man, and gave them free Liberty to accuse him before the H. See, upon condition they should first restore him, and put him in the same Quality he was before their Sentence passed upon him. He wrote also to the Clergy and People of *Soissons*, to Congratulate the Restoration of their Bishop, and Exhorts them to receive him joyfully. Lastly, He gave *Rebudas* a Letter directed to him, in which he restores him to his Dignity and Revenues, forbids all Men to trouble him, Exhorts him to take care of his Billopprick, and execute his Episcopal Functions diligently, (upon condition nevertheless, that if after he is restored, any one shall accuse him before the H. See, he shall be ready to defend himself) and Pronounced a Sentence of Excommunication against them, who, after three Admonitions, would not restore any Goods, that belong to the Church of *Soissons*, which they had invaded, and against them who communicated with such. This Letter is Dated *January, Indit. 13. An. 866.* [These Epistles of Pope Nicolas, with many other, are Printed in one Collection at Rome 1542. and in *Tom. 8. of the Councils, p. 268, 480, 514, and 563.*]

Tom. 8. of the Councils, p. 268, 485, 574, and 593.] The Bishops of that Kingdom sec-
 Rohadus furnished with all these Letters returned into France. The Bishops of that Kingdom sec-
 ing the Pope to earnest in that Affair, would not contend with him, but for Peace sake relinqui-
 Rohadus, altho they were perfwaded that the Pope did not act according to the Canons, which ap-
 pointed that Bishops should be judged in the Province, and that their Causes should not be carried to
 Rome, but he ought to send Commissioners to the places. And thus they did so much the more
 willingly, because the Person who had been put in his place was Dead, as Hincmarus Bishop of Reims
 obviyes in the 5th Article against his Nephew Hincmarus Bishop of Laon.

CHAP. IV.

*A Relation of the Contest between Hincmarus and Wulfadus,
and other Clerks Ordained by Ebbo, who had been Archbishop
of Reims.*

Hincmarus had no better success in the Conſent with *Wulfadus*, and ſome other Clerks Ordain'd by *Ebbo*, after the Depoſition of him from his Archbiſhoprick, than he had in the former with *Rotbadus*. The Story is this : *Hincmarus*, the Archbiſhop of *Reims*, having obſerved that there were ſome Clerks in his Dioceſs Ordain'd by *Ebbo*, after he was Degraded, would not permit them to Execute their Office of Prielt in the Church, nor acknowledge them as Clerks Lawfully Ordained. Theſe Men ſeizing this, applyed to the Council held at *Soiſſons*, *The Capital* the Monastery of *S. Medardus*, in *April* 853, in which *Hincmarus* preſided with *Wenilo* Archbiſhop of *Soiſſons*. of *Sens*, *Paiſ* Biſhop of *Roten*, and *Anaſtaſius* Biſhop of *Tours*, and at which alſo *Thierri* Biſhop of *Cambray*, *Rechtbad* Biſhop of *Soiſſons*, *Aginus* Biſhop of *Chalon*, *Immo* Biſhop of *Noion*, *Erpwin* Biſhop of *Soulis*, *Hermanfredus* Biſhop of *Amavay*, *Pardulus* Biſhop of *Laon*, *Hilmeradus* Biſhop of *Amiens*, *Habert* Biſhop of *Meaux*, *Agins* Biſhop of *Orleans*, *Prudentius* Biſhop of *Troyes*, *Herimarus* Biſhop of *Nancy*, *Jons* Biſhop of *Auxois*, *Godeſſild* Biſhop of *Chalon* upon the *Saone*, *Dado* Biſhop of *Angers*, *Godeſbert* Biſhop of *Evreux*, *Hildebrandus* Biſhop of *Sez*, *Erluinus* Biſhop of *Constance*, *Balfredus* Biſhop of *Bayeux*, *Herrardus* Biſhop of *Ligeux*, *Angedus* Biſhop of *Auranches*, *Breindigis* Biſhop of *Maine*, *Laucus* Biſhop of *Angoulême*, *Rictul* Suffragan of *Reims*, ſeveral Priests, Abbots, Deacons and Clerks, were preſent, with *Cavelus* *Calus* himſelf. Theſe Prelates being Aſſembled, and treating about ſeveral Matters, *Sigwardus*, who ſupplied the place of the Archdeacon of the Church of *Reims*, told them, That there were ſeveral Clergy-men ſtanding at the Door and deſired admittance : They aſked him their Names, who told them, that they were *Regadul*, *Gifaldus*, *Wulfadus*, *Fredobertus*, Canons of the Church of *Reims*, *Sigimund* a Monk, of the Monastery of *S. Thierri*, and three other of the Monastery of *S. Remigius*. The Council, and Prince, ordered them to come in, and *Hincmarus* immediately aſked them their buſineſs. They answered, That they came to deſire that they might be reſtored to their Prieſtly Function, to which they had been admitted by *Ebbo*, but had been Suspenden from the Exerciſe of it by *Hincmarus*. *Hincmarus* aſked

them, whether they had a Petition in Writing. They answered, No. Whereupon he told them, that in Ecclesiastical Affairs 'tis usual to use Instruments and Records. That the Catechumen gave them their Names in Writing when they required Baptism. That the Elections of Bishops were confirmed by an Instrument Signed by the Electors. That a Bishop when he was Ordained received Letters Testimonial of his Ordination. That all Accusations, Judicial Sentences, Excommunications, and Admission to Communion were performed by publick Records, and so they ought to prepare, and their Petition subscribed by their Hands, that they may determine about their demands, for their Petition they drew up a Petition immediately, and presented it to the 3 Archbishops the Presidents of the Council. *Hincmarus* reading it over, and perceiving that *Wulfadus* his Name was not to it, because he understood he was sick in the Monastery, he sent a Request to him by his Messengers, that to sign it as the others had done, which he did. When it was brought back, *Hincmarus* said, that if their Complaint had been made against any Bishop, it had belonged to him to judge of it, but if being made against that Sentence which he had passed upon them, the determination ought to be referred to Judges chosen by both Parties according to the Canon of the Council of *Africa*, confirmed in the first Book of the Synodal Articles of the Emperor *Charles* the Great, Chap. 43. Whereupon he delivered a Writing, in which he declared, that he chooses for his Judges in that Cause *Wenilo* Arch-Bishop of *Sens*, *Ananri* Arch-Bishop of *Tours*, and *Pardulus* Bishop of *Laon*, who should have his place in the Judgment, without any prejudice to the Primacy of the Church of *Reims*, and his own Rights, and the Respect due to the Apostolick See. After which he retired, and *Pardulus* took his place. The Complainants were then allowed to choose either the same Judges or others, to add whom they pleased to them. Whereupon they chose the same, adding only *Prudentius* Bishop of *Troyes*, against whom *Hincmarus* had nothing to object. *Wulfadus* also consented to this Election, and so the first Action or Session of this Synod ended.

In the Second, the Judges declared first of all, that if *Ebbo* had Ordained these Clerks before he was deposed, or since his Deposition was declared unjust and his Restoration Canonical, there had been no dispute, but that they ought to exercise their Priestly Office. But since those that Ordained *Hincmarus* have proved that *Ebbo* was justly deposed, and that he never was Canonically restored, neither can he ought to exercise their Function. Then *Thierry* Bishop of *Cambray* presented the Acts of the Deposition of *Ebbo*, by which it appears, that he was deposed after he had owned his fault, that he had himself consented to his Degradation, and had notice given him not to exercise any Episcopal Function. It was also set down in the Book of these Acts, that Pope *Sergius* had confirmed his Condemnation, and ordered him to be allowed only a Lay-communication; that since he had not been Canonically restored, but had dared to Exercise his Priestly Function, of which he had been justly deprived.

In the Third Action, *Hincmarus*'s Ordination was Examined. *Rotbadus* Bishop of *Soissons* brought the Testimonial of his Election, signed by the Clergy and People. *Hincmarus* himself presented his Letters of Ordination, a Letter of the French Bishops, and the Kings Letters Signed and Sealed, by which his Ordination was confirmed.

In the Fourth Session therefore they concluded, that *Hincmarus* was Lawfully Ordained Arch-Bishop of *Reims*, and began to Examine the Validity of the Ordinations made by *Elbo*. *Immo* Bishop of *Noyon* cited a Decretal of Pope *Innocent*, that they can't receive Orders from them who have no power to Ordain. Whereupon it was in conclusion resolved upon and determined unanimously.

In the Fifth Session, that all that *Elbo* had done after his Deposition, except Baptism, was null and void, and all those who had been Ordained by him should be deprived of their Orders in what place soever they were. Then *Frederic*, who was one of the Canons Ordained by *Elbo*, hearing place soever they were. Then *Frederic*, who was one of the Canons Ordained by *Elbo*, hearing this Sentence, said, that he was Ordained by that Bishop, because he saw the Suffragans of the Arch-Bishop of *Reims*, of whom *Rotbadus* Bishop of *Soissons* was one, were come to *Reims* by the Order of *Laubarius*, and had restored *Elbo*. To prove this, he produced a Letter signed by Eight Bishops. It was proved, that these Subscriptions were forged, and *Immo* who was among them, and therefore concerned to clear this Matter, declared, that these Clerks being Excommunicated had no right to accuse a Bishop, but to satisfy the Council and Prince, he presented a Record, by which it appeared, that the Suffragans of *Reims* had declared, that they ought not to have any thing to do with *Elbo* after his Deposition. He adds, that what was said in that Letter of the Staffs and Rings which they affirm that *Elbo* had given (to 3 Bishops Ordained in his absence) was absolutely false, and that those Men who dare so boldly to affront and abuse the Bishops, should be punished according to the utmost Rigour allowed by the Canons.

In the Sixth Action, the Cause brought against *Hincmarus* being thus decided, he refused his place; and then they handled in particular the Validity of the Ordination of a Priest, Abbot of the Monastery of *Haut-Villiers* called *Haldun*, who having been Ordained Deacon by *Elbo*, was afterwards made Priest by *Lupus* Bishop of *Châlons*. The Bishop excused himself, that being made Governor of the Church of *Reims* during the Vacancy of that See by an Order of the Prince, this *Haldun* was presented to him by the Arch-Deacon of that Church to be Ordained Priest; The Synod judged, that conformable to the Canons of the Council of *Nice* and *Sardica*, the Priest *Haldun* ought to be deposed.

In the Seventh Action it was demanded, how they ought to be dealt with who had communicated in the Sacrament and Prayer with *Elbo*, because the Canons had ordered, that such ought to be Excommunicated, especially if they knew that he was deposed. *Erpwin* shewed, that according to the Canons they might be favoured so far as to enjoy Communion still, if they acknowledged their fault.

Hereupon, in the Eighth Session, the King desired of *Hincmarus*, that the Clerks which had been Ordained by *Elbo*, and those who had Communicated with him, should be granted Lay-communication, which the Council consented to, and when they had begged pardon of their fault, and acknowledged it, it was allowed them. Thus was the Judgment of this Affair managed in the Council, as the Acts of it relate more at large, the substance of which is contained in the first of the Canons.

Hincmarus being desirous to make this Sentence irreverfible, used his utmost endeavours to get it confirmed by the Pope. And to this end wrote several Letters to *Leo IV.* but he refused to approve the Acts of this Council, because they were not sent by some of the Bishops who were at the Council, and because he had heard that some of the Persons who were deposed had appealed to the Holy See. Nevertheless *Hincmarus* was still urgent to have the Judgment confirmed, and the Clerks who were concerned in this matter carried their Complaints to *Rome*, in which *Leo IV.* having regard to what Pope *Nicolas* had written about it, sent the Bishop of *Spoleum* his Legate, to hold a Council in which the Case should be decided between the Parties at difference, upon Condition nevertheless, that if the Deposition of the Clerks were confirmed, they should have liberty to appeal to *Rome*. This was not executed, but *Leo* being dead *Hincmarus* addressed his Succesor *Benedict*, and having desired the confirmation of those Privileges granted by the Pope to the Archbishops of *Reims*, prayed him also to confirm what had been done against *Wulfadus* and the other Clerks Ordained by *Elbo*, shewing him in what manner that Judgment had been passed. *Benedict* answered him, That if the Business were so managed as he had related, and as it was let down in the Acts of the Council, he would confirm their Decision with the Apostolick Authority, and would make it to remain in force.

Pope *Nicolas*, who not long after succeeded *Benedict*, confirmed the Privileges granted to *Hincmarus* in the same form, but afterwards being changed in his affections towards *Hincmarus*, and being solicited by *Wulfadus* and his Fellows, he resolved to review this Affair, and to write to *Hincmarus* to show those Clerks some favour, to restore them, or to have their Cause re-examined in a Council of Bishops which should meet at *Soissons*, and at which *Remigius* Arch-Bishop of *Lyons*, *Ado* Archbishop of *Vienna*, and *Wenilo* of *Sens* should be present, with the Arch-Bishops and Bishops of *France* and *Neustria*, where *Hincmarus* and the Bishops of his Province should meet, and *Wulfadus* and the Clerks in the same Cause, should be summoned: That the whole Matter being Examined, they should determine as they thought fit concerning the Restoration of those Clerks, but if they shall appeal to the Holy See, or desire to be judged there, both Parties should come to *Rome*, or send their Deputies after the Council, which should begin the 16th of *August*. In fine, That it ought not to be pleaded in excuse, that those Clerks having not appealed in the year ought not to be received; for besides that this exception is not in the Canons which speak of Appeals to the Holy See, those Clerks did Appeal to Pope *Leo* within the year concerning the Judgment given against them, as appears by a Letter of that Pope which he had by him. Wherefore he exhorts *Hincmarus* not to be severe with those Clerks. He answers also to what might be alleged, that he had the Grants of the Holy See, by which this Judgment was confirmed, by saying, that if he read them attentively, he would find, that the final Decision of that Controverfie was reserved to the Holy See, which maintains the Rights of other Churches without lessening its own. This Letter of Pope *Nicolas*'s is dated April 2. Indict. 14. anno 866. *Hincmarus* at the same time wrote a Letter to *Herard* Arch-Bishop of *Tours*, and to other Arch-Bishops that were to be at that Council, and prayed King *Charles* the Bald to call it together. This Prince answered, that he would cause the Council to be holden, but withal, that he had designed to make *Wulfadus* Arch-Bishop of *Bourges*, in the place of *Redolphus* who was lately dead; that he had been chosen by the Bishops and People of the Diocese, but that he dare not let him be Ordained before his restoration, till he had written to him about it; that he desired he might be Ordained Priest, and then Bishop, or if he would not do it till the Synod was met, that he would permit the Government of that Church to be left to him. The Pope wrote to this Prince, that he should not do any thing concerning *Wulfadus* till his Cause was Examined and Judged in the Synod.

This Synod therefore met in Aug. 866. *Hincmarus* Arch-Bishop of *Reims* presented Four Petitions or Memoirs to it in his own defence. In the first he shews, that *Wulfadus* and those that had been Ordained by *Elbo* after his Deposition were declared deprived of their Holy Orders by the Judgment of a Council of 5 Provinces, and by the Judges they themselves had pitched upon; That afterward he had himself, by the Order of the Council, given an Account of the Matter at *Rome*, and that the Judgment of the Synod had been confirmed there by Pope *Benedict*, and also *Nicolas*; That he did not envy the Happiness of these Clerks in the least; That he was troubled they were degraded after such a manner, and wished they might be restored, but he neither dare, nor could do it after the Judgment of the Synod, it being expressly forbidden by the Canons, and Decretals of the Popes, who had several times declared, that they could not themselves annul the Canons made by the Councils, and approved by their Predecessors. The Second Memoir concerns the

therefore returned after they had obliged such Persons of his Family as were freed by an Oath to appear. *Hincmarus* of *Laon* holding on his course, issued out an Excommunication against several Persons in the Arch-Bishoprick of *Reims*, and in other Arch-Bishopricks and Dioceses, not sparing *King Charles* himself, which was a Cause of great Scandal to the whole Church and Kingdom. Nevertheless *Hincmarus* Arch-Bishop of *Reims* found out a way to compole this Matter, and to hinder the Bishops who were provoked, from bringing it before a Synod, and to reconcile his Nephew with those he had Excommunicated; but this did not put an end to this Business, for *Hincmarus* of *Laon*, a Man of an untractable temper, enraged *King Charles* again, who thereupon called an Assembly at *Verberie*, Apr. 24. 869. in which that Bishop was accused; and seeing himself ready to be condemned, he required leave to go to *Rome*, and remove his Business thither. But *King Charles* instead of granting it, stopped him for some time, upon which he immediately Excommunicated; or rather Interdicted his Priests and Clergy, and forbade them to celebrate their Office, administer Baptism, yea, even to Infants in danger of Death, to give the Communion even to dying Persons, or bury any Person in his Diocesis, till he shall return, or they receive a Letter from *Rome* to order the contrary. The Arch-Bishop of *Reims* having heard of this Prohibition by some of the Clergy of the Church of *Laon*, who came to complain to him, wrote immediately to his Nephew to take off the Interdict, and to the Clergy of *Laon*, that they ought to exercise their Function, and administer the Sacraments, without any regard to that dangerous and unlawful Excommunication. He sent them also some Rules taken out of the Canons to direct them how to behave themselves. The Bishop of *Laon* not regarding the Advice of his Metropolitan, he wrote to him a second time more importunately, and enjoined the Clergy of the Church of *Laon* to do their Duty. He wrote also again a third time to the Bishop of *Laon*, who was let at liberty, after he had taken an Oath to be faithful to *King Charles*. But to justify himself, he gathered several Extracts out of the false Decretals attributed to the ancient Popes, in which it was said, that Bishops ought to be tried by the Holy See, at the first Examination, if they demanded it.

Adrian's
Letter in
favour of
the Bishop
of *Laon*.

The Quar-
rels of the
two *Hinc-*
marus's
about the
business of
Nivinus.

Some time after this, *Pope Adrian* wrote to *Hincmarus* Archbishop of *Reims*, and *King Charles*, to compel *Normanus* to restore immediately to the Church of *Laon* the Lands he was in possession of, telling him, that if he did not do it, he would Excommunicate them, and to suffer *Hincmarus* Bishop of *Laon* to come to *Rome* to fulfil his Vow he had made of going thither, and to take care of the Church of *Laon* in his absence, which provoked them both against the Bishop of *Laon*.

In the mean time *Lotharius II. King of Lorraine*, being dead in *Italy*, Aug. 8. 869. *Charles* possessed himself of his Kingdom, and being accepted by the Grandees of the Country, he was Crowned by *Hincmarus* Archbishop of *Reims*, Sept. 7. in the same year. In the beginning of the year 870. *Hincmarus* Archbishop of *Reims* expelled out of his Diocesis a Person named *Nivinus*, being accused of debauching a Nun, and carrying her away. His Nephew not only received *Nivinus*, but put him in possession of an Estate he had in another Diocesis, and gave him in recompence of what he had lost a Pension out of the Revenues of the Church of *Laon*. *Hincmarus* wrote, Feb. 13. 870. to him, and tells him, that he ought not to receive either him or his Brother *Bertricus*, whom he had expelled out of his Diocesis for several Crimes, of which he was found guilty. *Hincmarus* Bishop of *Laon* returned him an Answer, That he had always avoided to speak or write to him of such things as he had acted contrary to his Judgment, but he was obliged to be plain with him in reference to the Excommunication of *Nivinus*, and could not but tell him, that he thought that he ought not to deal with that Person as if he had been regularly accused, and could not or would not make his defence, or had been convicted of the Crime, because when he had obtained a time of him to clear himself, although he had no Accusers, and was come upon the day appointed to vindicate his own Innocence by the Testimony of Credible Persons, he neither found him, nor any Person in his Road to be his Judge; but without a Legal Hearing he was commanded to depart out of his Diocesis. He finds fault with *Hincmarus* for believing false reports to calify, and assures him, that it was not true that he had received the Estate of *Nivinus*, or allowed him a Pension out of the Revenues of the Church. He also defends himself strongly against the suspicion which *Hincmarus* had entertained against him, that he sold the Goods of the Church. He confesses that *Nivinus* had a great while ago offered him a pair of his Estate adjoining to his, but he would not accept of his gift, whereupon he soon after gave them to another Person; and alleges several Canons to prove, that he ought not to have passed to rash a Sentence. Lastly, he says, that he thinks *Bertricus* ought not to be looked upon as an Excommunicated Person, because the Archbishop of *Reims* could not Excommunicate him who was not of his Diocesis, and had neither been put to publick Penance, nor condemned by a regular Sentence.

Another
Difference
between
the two
Hincmarus's
about
Adrian's

Hincmarus Archbishop of *Reims* sometime after this sent another Request to his Nephew, in which he had a more favourable Answer. The Bishop of *Laon* had employed a certain Priest named *Adulphus* in a Commission, who did not discharge his trust well, but being reproved for it by his Bishop, spoke disrespectfully to him, and withdrew himself. *Hincmarus* angry at this, sent the Priest *Adulphus* to tell him, that he was Excommunicated, but he stopped his Ears, and would not hear the Sentence, and then fled to *Hincmarus* Archbishop of *Reims*. Afterwards being desirous to return to *Laon*, the Doors of his Church and Cloyster were shut against him, to his admiration. *Hincmarus* Archbishop of *Reims* interceded for him, and desired his Nephew to receive him, and restore him to his place, or if not, at least to receive him into Communion. *Hincmarus* Bishop of *Laon* answered him, that that Priest had fled very unfidely, and without any necessity, telling him, that

that he would never have any thing to do with him. That although he had betrayed himself so ill to him, yet in respect to what he had written, he would restore him to his Prebend and House, and would permit all that would to communicate with him, upon condition that he shall not be allowed to communicate with himself till he received him upon his trial, or had satisfaction. This Letter of *Hincmarus* is dated the 19th, and the Answer the 27th of April, in the same year 879. [This Letter with some others of *Hincmarus* Bishop of *Laon* to *Hincmarus* Archbishop of *Reims* is Printed, with the Works of *Hincmarus* Archbishop of *Reims*, by *Sirmundus* at Paris 1645. Vol. 2.]

At the same time *Hincmarus* Archbishop of *Reims* and *Hincmarus* Bishop of *Laon* quarrelled about another matter. There was a Chapel in the Diocesis of *Laon* belonging to a Benefice of the Church of *Reims*, in which there was ordinarily a Priest to officiate, who was presented by the Incumbent of the Benefice. *Sigibert*, who had the Benefice, had presented one named *Senatus*, a Servant of openly a-
gainst his
Bishop's
order.
The Church of *Reims*, and *Hincmarus* would let him at liberty, that he might be Ordained by the Bishop of *Laon*. This Clergyman, though he was not in Priestly Orders, had yet officiated in that Chapel for 4 years. Then the Bishop of *Laon* sent thither two Priests of his Company, but after a while he removed these Priests, and would have a Priest only to bear the Titles, and that the Inhabitants should go to a Parish of the Diocesis of *Laon* governed by *Hermerardus*. *Hincmarus* Arch-bishop of *Reims* desired his Nephew, either to Ordain *Senatus*, or to put into that Church another Priest whom he should appoint to bear the Title. Instead of satisfying his Uncle, he gave him an angry and harsh answer, thinking himself abused by some admissions which he had given him in his Letter, with the authority of his Uncle and Metropolitan. He first of all accuses him as the Author of his imprisonment. Then he tells him, that he can't give him a full answer as to the business of *Hermerardus*, because he had not heard it canonically and regularly; That he did not remember what decision had been made in that business, but would inquire of those that had been present, and remembered it; That he did not positively require the Priest *Adulphus* to be present at the Synod to be held at *Laon* on the 15th of that month; That he wondered, that he did not send again sooner, since he had granted what he had desired; That as to *Senatus*, 'twas not true that he had consented that that Clerk should have the Church in debate, but on the contrary had told him, that he would deal with the Church which the Archbishop of *Reims* had in his Diocesis, as he had done with that which the Bishop of *Laon* had in his; That he had a Complaint against *Sigibert* for putting that Clerk into the Church that belonged to *Hermerardus*; That *Sigibert* had answered, that he did it with the consent of his Officers, and particularly of *Adulphus*; That he had answered, that if *Hermerardus* would relinquish that Church, well, if not, he would proceed as in Justice he ought; That not being able to persuade *Hermerardus* to recede from his Rights, he had given notice to *Sigibert* by a Man that belonged to him; That afterward he took that Church from *Senatus*; That *Hermerardus* had desired to determine the Lands in a Synod; That he had advised *Sigibert* to accommodate the Matter; Lastly, That he could not approve of the Ordination of *Senatus*, and since it was faulty at first, because he was a Servant, he ought not to confirm it, nor promote him to a superior degree of Orders.

Hincmarus Archbishop of *Reims* being met with several other Bishops, at the Palace of *King Charles* in *Comdeville*, in the Diocesis of *Tola*, *Hincmarus* Bishop of *Laon*, instead of saluting him as he did the rest of the Bishops, would not so much as take notice of him. *Wenilo* Archbishop of *Rouen* asking him why he would not live peaceably with his Metropolitan, he answered him, that he could never be friends with him heartily, because he had not burnt the Writings which he had sent to him concerning the Excommunication which he had issued out against his whole Diocesis; adding, that he did but follow his Example in Excommunicating, because he had Excommunicated a Village in his Diocesis belonging to the Bishop of *Laon*, because the Inhabitants had refused to pay him their Tithes, and payed them to the Church to which they belonged, so that several Infants died unbaptized, and several Noble Persons without the Sacraments. *Hincmarus* Archbishop of *Reims* replied to *Wenilo*, that that fact was not true, and that that Recrimination was a tacit confession of his fault and in short, that he desired nothing more, but that the Writings on both sides might be examined by a Synod. *Wenilo* relating this Answer to *Hincmarus* Bishop of *Laon*, he said, that he had not the Papers that had passed between them, but gave him the Papers which began with the Verses directed to *Carolomanus*, which was the second Collection of some Extracts of the Popes Decretals, and Canons to settle the Judgments of the Causes of the Bishops at *Rome* in their first Examination. *Hincmarus* Archbishop of *Reims* having read these Papers with a great deal of Earnestness, made an Answer to them, which he sent to *Wenilo*, to be given to the Bishop of *Laon*. He waited for an Answer, or expected that he would have sent him the Writings which he complained of, that they might be examined, but *Hincmarus* Bishop of *Laon* would do nothing.

When they went from hence, the King came to *Atigny*, where he held a Synod in May, at which The Con-
deputies of the 10 Provinces of France were present. Here they first gave the Ambassadors sent be-
tween *Hincmarus* and
Laon was brought upon the Board. *Hincmarus* Archbishop of *Reims* after he had delivered him 55 his Nephew
Articles to serve for an Answer: As to the Collections he had made out of the Decretals, and to all the
to the Bishops all that he had done to conquer the Obstinacy of the Bishop of *Laon*. He was also
accused in the Council by the Bishops, who complained of the unjust and rash Excommunications
which he issued out against their Dioceses; by the King, That he had broken the Oath of Al-
giance

and kept those Farms, but they have belonged above 60 Years to the Land of *Pauli*; That he had enjoyed them ever since the King had reformed those Lands, six months since, till *Angarus* had obtained them of the King, without any cognizance of the Cause, and without examining his Claim. As to the Judges, which he says were Named by him, it is true that the King ordered the Archbishop of *Reims* to Nominate some Bishops who should examine the Affairs of those who complained that they were deprived of their Benefices; That *Hincmarus* having Named them, he did appear before them with one Clergy-man and Lay-man of his Church; That *Regardus* having preferred his complaint first, he did then his Reasons why he deprived him; and whereas, among other things, he had accused him of not paying the Service due, the Judges required him to take an Oath that it was so, and that *Regardus* should lose his Benefice. Whereupon *Hincmarus* Bishop of *Laon* complains, that the Judges regarded Temporal more than Spiritual Causes, because being also accused of spoiling the Farms, and having abated the Revenues of the Church, they did not condemn him to make any Restitution. The second that made his complaint was one *Grimon*, who being accused of spoiling a Wood which his Father had Planted, he defended himself by saying, 'Twas not so, and that 'twas some Peasants that had waited it against his knowledge; and that *Hincmarus* had deprived him of his Benefice only because he would not go to *Reme*; That when *Hincmarus* maintained the contrary, and produced his Witnesses, they put off the Judgment of that Affair till next Week. He then confesses, that he withdrew himself, but says 'twas to avoid the Persecution intended against him; That all his Family was Banished; That they favoured the Lord *Normannus*, who was Excommunicated both by the Pope and himself; That they would not permit him to go to *Rome*, but had taken away the Revenues that belong to his Church. As to the Constitution of the Synod of *Toussy*, he says, that he received it of *Haraldicus* Archbishop of *Bisaccon*, who was present at it; and that it was written by two of his Deacons; and that he remembers well, that 'twas made in that Council; That 'tis true, that he had composed another Letter, but finding it too long, he thought it best to sign this which was shorter, and, as it were, an abridgment of the other. Lastly, he enlarges upon the Popes Decretals; he affirms that they do not contradict one another, and that the Bishops, who desire to be judged at *Reme*, at the first Examination ought to be sent thither. He complains of his Archbishop, that he had been no help to him since he desired to be sent thither, but, on the contrary, opposed his Interests. This is the Answer that *Hincmarus* Bishop of *Laon* gave his Metropolitan; but having no mind to have to do with him, nor those Ecclesiastical Judges that he had Nominated, he resolved to request Secular Judges of the King, two months after he retired from *Atigni*. The King appointed *Helmigarius*, *Hotarius* and *Orsio*, who were Court-Officers. These Judges altered, and re-examined the things that had been decided by the Ecclesiastical Judges, and were more favourable to *Hincmarus* of *Laon* than they had been, for they made the Lord *Normannus* to leave his Benefice; and others, who had gotten possession of the Benefices in contest through the flight of *Hincmarus*, to resign them to him again. Things being thus ordered, *Hincmarus* of *Laon* returned to Court, and never spoke more of going to *Rome*.

Hincmarus, Archbishop of *Reims*, was very angry that his Nephew had so well acquitted himself before the Lay-Judges, contemning the Authority of his See, and the Judges he had appointed; wherefore he wrote to him with a great deal of Passion. Nevertheless, the Judgment given for him was Executed; but not long after, *Hincmarus* of *Laon* engaged in a fresh Quarrel with King *Charles* upon the account of *Caroloman*. This happened thus: *Caroloman*, the Eldest Son of King *Charles*, was Baptized in the Church of *Reims*, and devoted by his Father to be a Churchman, having been Shaved, and afterwards received all the Orders, as far as a Deacon, from the Hands of *Hildegarus* Bishop of *Meaux*; But because he was forced to embrace a Profession, which displeased him, he resolved to make his escape, and being got away, he conspired against his Father. He was accused in the Synod of *Atigni*, and condemned as a Rebel, and thereupon being deprived of his Abbies was put in Prison. Having appealed to *Rome*, the Pope wrote in his favour, and a little after he was let at Liberty. But in the Year following he began his Quarrel again, took Arms, gathered Troops, and Plundered the Country. *Hincmarus* Archbishop of *Reims*, in the absence of the King, who was gone into *Burgundy*, assembled the Bishops of his Province immediately, and after he had admonished him four times that he should lay down his Arms, he declared him Excommunicated, and all his Soldiers, which were the greatest part of the Province of *Reims*, if they did not reform, and do Penance before the 11th of March. *Hincmarus* sent this Letter of Excommunication to *Remigius* Archbishop of *Lyons*, and to the Bishops of his Province, and wrote on purpose to *Hincmarus* Bishop of *Laon*, to require his consent, under Hand, to this Excommunication, but he gave him no Answer to it; wherefore he wrote a second time more earnestly to him. Then he answered, That he would not give his consent to it, because he had not answered his desire made to him by *Edo*, which he ought to have added in that Act. *Hincmarus* Archbishop of *Reims* replied, That *Edo* had never spoke to him about it, and that he had not any thing to add. Nevertheless, he desired him to tell him plainly what he would have added, promising that he would do it if it were reasonable, being always ready to learn of others, follow their advice, and reform any thing that was amiss. In the rest of the Letter, he speaks with softness to his Nephew, and shews that he is greatly displeased with his Disobedience. 'Tis Date! *Aug. 19.*

On the 5th of May, a Clergy-man of *Laon* called *Teutlandus* coming to *Reims*, the Archbishop ordered him to bid his Bishop to send his consent immediately to the Excommunication of *Carlo-*

man. Lastly, *Hincmarus* Bishop of *Laon* being admonished a 6th time by a Letter from his Metropolitan, answered, That he wondered he should desire his consent to that Excommunication, since he had not taken his Advice in issuing it out. He also complains, that his Uncle had sent his Summons by the Clergy-men of his own Church, and that he had pronounced a Benediction in the Dioceses of *Laon* upon some of the Confederates of *Caroloman*.

On the 14th of May, *Hincmarus* Archbishop of *Reims* cited the Bishop of *Laon* to a Synod, which *Hincmarus* was to be held, that he should answer to the complaints and accusations brought against him; of *Laon* cited to a but he, instead of giving a civil answer, wrote a Letter full of Invectives and Affronts, in which *Synd*. he accuses him of betraying, and delivering him up, when he was apprehended, and of being his Enemy ever since he opposed him in his putting a Bishop into *Rebhadus*'s place, till he should receive the Popes pleasure about that Affair. Nevertheless, *Adrian* wrote two Letters in favour of *Caroloman* to the King his Father, to the Bishops of *France*, and the Lords, in which he forbids the last taking Arms against *Caroloman*, and the others to Excommunicate him. These Letters bear *Adrian's* date July 13, but they did *Caroloman* no service, as we shall shew anon. This Pope wrote also to *Letter in* *Hincmarus* Archbishop of *Reims*, March 25, to call a Synod for the Reformation of Abuses in his favour of *Caroloman*. Dioceses; and under this pretence *Hincmarus* Archbishop of *Reims* cited *Hincmarus* Bishop of *Laon*, in the Name of the Pope, and by his Authority, to the Synod which was to be held at *Douzi*, *Aug. 5.* The Act says July 5.

The Council being assembled at *Douri*, King *Charles* presented a Bill to them containing several *The Council* heads of Accusation against *Hincmarus* Bishop of *Laon*; the beginning of it is lost. In that part of *Douzi*. which remains, he accuses him for Writing to *Rome* against him, at the same time when he acknowledged in *France*, that he had not meddled with any of the Revenues of the Church; for going out of his Kingdom into *Lotharius*'s; for not coming to him when he had commanded him; and for hindering his Servants to come to him; for Writing a second time to *Rome* against him; for flying from *Atigni* after he had Sworn Allegiance to him. Lastly, for Arming his Servants to hinder the Governor of the Province, that he might not apprehend certain suspicious Persons which were at *Le* House, to send the Bishop of *Laon*, who had been cited by his Metropolitan to appear before the Council, did not come, they would search what the Canons and Laws decreed concerning those heads of Accusation brought against him, and if he came to the Synod, that the differences between him and his Metropolitan should be judged and Determined.

Hincmarus Archbishop of *Reims* presented another Petition to the Synod, in which he briefly relates all that had passed between him and *Hincmarus* Bishop of *Laon*, the causes of complaint he had against him, the heads of Accusation that he charged him with, and the consequence of the whole matter, setting down under every Article the Decisions of the Popes and Councils, shewing wherein the Bishop of *Laon* had offended, and the punishment he deserved. He defends himself, against the Accusation, that he had betrayed him, and produces three Letters written at the time he was seized, to shew that he had no hand in his Imprisonment, but had disapproved it. He also justifies himself against the Accusation, that he had no respect to the Judgment of the H. See, and slighted its Authority, and treats of what passed at *Atigni* about that matter. Lastly, He concludes that *Hincmarus* Bishop of *Laon* having been Summon'd three times by the Council and not appearing, ought to be condemned for his Contumacy, notwithstanding the Appeal he had made to the H. See, because it is irregular, and he hath not prosecuted it.

The Bishops of the Council desiring some time to Answer the King's Request, made a Collection of the Canons, Laws, and Testimonies of the Fathers, upon every head of the Accusation contain'd in that Bill, concerning the false Oaths, and Perjury, the Sedition and Violence he had used, concerning the alienating of the Revenues of his Church, the Calumnies he had written to *Rome* against his Prince, his Disobedience and Rebellion, and for having made many of the King's Subjects to fly.

This Memoir was read in the Council, and *Hincmarus*, Bishop of *Laon*, summoned again to the Council. But he answered, That he had Appeal'd to the H. See. The Bishop of *Soissons*, who Cited him, told him, That he ought to appear at the Synod, and if it were necessary for him then to appeal, they would suffer him to prosecute it. *Hincmarus* also was cited by the Synod, but Citations having been repeated three times, at last *Hincmarus* appeared before the Council; but *Hincmarus* would not come. They then read to him the King's Bill, and a Letter from the Pope sent to him, in which he was ordered to be obedient to his Metropolitan, with an allowance of an Appeal to the H. See, if there were just Cause.

The next day, he was summoned to the Council, to answer to the Accusations brought against him by the King. On the 14th of August he came; and *Hincmarus*, Archbishop of *Reims*, having ordered him to answer to the King's Petition, he said, That he was deprived of all his Revenues, and would not answer in that Synod: And taking up him to answer the Accusations brought against him, concerning Bishop's Appeals. The Council ordered him to answer the Accusations brought against him, giving him Liberty afterwards to appeal to the H. See, if he would. He persisted in his first Answer. That he was deprived of his Revenues, and knew: And one of them being asked about it, answered, that it was the King; who immediately said 'twas false, and accused *Hincmarus* of arming his Servants to hinder that his Governour might send several Persons accused of Treachery to the Council,

Council, of saving them, of flying himself, and carrying with him the Sacred Vessels and Ornaments of the Church of our Lady at *Laon*, which made him to backward to make his Defence: That since he came to the Synod, he had prepared him an House where his Servants might lodge, but he chose rather to abide in his Court near the Church: That he had ordered *Benard* to treat him civilly, and take care of his Goods and Papers: That they had brought them to him, with a Golden Cross set with Stones, and several things belonging to the Church. The King proved the Facts by Witnesses, though the very Clergy of the Bishop of *Laon* owned them. He was accused of having taken away and given a Chalice, with a Patten of Gold set with Stones, to a Priest, to hide for him, which the King had given to the Church of *S. Maries* at *Laon*; of having taken away the Relicks and Deeds of the Church of *Laon*, with a Golden Cross; so not only enriching himself with the Goods of the Church of *Laon*, but suffering his Servants to convey them away.

Hincmarus, Archbishop of *Reims*, having summoned him to answer these Accusations, he said, he would not answer before him, because he had something against him, and therefore appealed to the H. See. *Hincmarus* answered him, That he ought not to decline his Judgment, since he had often reproved him, and admonished him, but had not yet judged him, and so he could not appeal to *Rome*; because by the ancient Canons, no Appeals can be made thither, but after Judgment: Wherefore he ought to answer, and should be tried without any Prejudice to the Privileges or Judgment of the Pope, as it is decreed by the Council of *Sardica*. That he might appeal to *Rome* after the Judgment of the Provincial Synod. *Hincmarus*, Bishop of *Laon*, said, That he would not answer, nor accept his Metropolitan for his Judge, because he had advised the King to take him Prisoner. *Hincmarus*, Archbishop of *Reims*, having prayed the King to speak the Truth, the King protested with an Oath, That he did it without the Consent of the Archbishop of *Reims*, and added, That had it not been for the Respect he had for him, he would have imprisoned him above two years ago for his Insolencies; and that if he had not kept his Lords from it, he had been set upon in his Palace, and stabbed or beaten to death. *Hincmarus*, Archbishop of *Reims* also prayed *Ado* and *Hildebaldu*, who were present when the Bishop of *Laon* was apprehended, to speak what they knew; who both of them testified, as well as two Priests and Earls, That it was done without the Privy of the Archbishop of *Reims*.

After this, *Hincmarus*, Archbishop of *Reims*, read over again the King's Request, and interrogated him about every Article; but he would not answer: But all the heads were proved against *Hincmarus*, Bishop of *Laon*, either by Writing or Witnesses; and being required three times to answer, the Archbishops of *Besancon*, *Bourdeaux*, *Bourges*, *Trèves*, *Rouen*, *Sens*, and the Bishops of *Troyes*, *Tongres*, *Meaux*, *Metz*, *Chartres*, *Beauvais*, *Tournay*, *Poitiers*, *Cambray*, *Orleans*, *Châlons*, *Sens*, *Verdun*, and *Paris*, with the Rural Bishop of *Tongres*, were of opinion, That he ought to be deposed, without Prejudice to the Judgment of the H. See, *salvo per omnia Apostolica Sedis Judicio*. *Hincmarus*, who gave his Opinion last, was of the same Judgment. This Sentence was sealed by these Prelates and some Priests. The Name of the Bishop of *Lyons*, *Renugius*, is found among the Subscriptions; but he was not at this Synod. The Bishops of the Council wrote a Letter to Pope *Adrian*, in which they tell him, That they were forced to depose *Hincmarus*, Bishop of *Laon*, as he will understand by the Acts of the Council, which they sent him. Beside the Crimes therein set down, they accuse him of having converted to his own use, or given away, several of the Ornaments of the Church of *Laon*, to have stirred up many Seditions, to have excommunicated and abused *Amalbertus*. They desire the Pope to confirm their Judgment, or if he thought fit to review it, (which they could not think necessary) That he would appoint Judges, either of the same or neighbouring Provinces, and if he pleased, send his Legate to be present at the Judgment, as it is appointed in the Council of *Sardica*; upon condition nevertheless, That *Hincmarus* shall not be restored to his Dignity, till his Cause be examined and tried anew in the Province; because as yet they had not departed from the Rights of the *Gallican* and *Belgick* Churches. They declare, That if he restores him, and sends him into *France*, they'll never trouble themselves with him, but let him live as he list without communicating with him. They recommend, in the last place, to him *Atardus*, who was defied by the People and Clergy of *Tours*, that he might be made Bishop of that Church by his Authority, altho' they could do't themselves. This Letter is dated Sep. 6. 871.

Hincmarus wrote also in his own Name to Pope *Adrian*; He begins his Letter with the business of *Atardus*, and after speaks of the Condemnation of the Bishop of *Laon*. He excuses himself, that he did not maintain him in the business with *Normanus*, because he was injured, and the case was not that which he had related to the Pope. He laments that he ever Ordained him, and says, That after he had done all he could to reclaim him, and found him incorrigible, he was forced to leave him, and suffer him to be condemned. Lastly, He gives the Pope an Account of the business of the Priest, who was Deposed for endeavouring to kill, and actually wounding with a Spear, another with whom he was Travelling in a Journey, after he had made himself Drunk with him.

Pope *Adrian* having received the Letter of the Bishops of the Council, returned an Answer, That he approved their Election of *Atardus* for the Bishoprick of *Tours*, but he disapproved the Judgment given against *Hincmarus* Bishop of *Laon*, contrary to his Appeal, to be Judged at *Rome*; He orders that he should come with his Accuser thither, and forbids them putting any other Bishop in his place, till his Cause be Examined and Tried a-new. This Letter bears Date Dec. 26.

Hincmarus
writes a Letter
to *Adrian*.

Adrian's
Answer.

He also wrote at the same time two Letters to *Charles the Bald*. In the first, which he intended to be publick, he complains, that he had taken his Petitions, which he made to him, ill, and exhorted him to accept them favourably. He orders him to send *Hincmarus*, and his Accusers, to *Rome*, aduring him, that he would not consent to his Deposition till that were done. He approves the Promotion of *Atardus* to the Archbishopric of *Tours*, without depriving him, nevertheless, of the Right which he hath to the Reversion of the Diocess of *Nantes*. He exhorts the King to see, that all the Revenues of the Church of *Tours* be restored that belong to it, as also the Monasteries, which according to the Canons are subject to that Bishop.

The second Letter, which was private and secret, was wrote with more mildness and assurance, but he insinuates more particularly upon this, That the King had not received his Admonitions with all possible subjection, and that he had enriched himself with the Revenues of the Church. In the rest, he pretends a great deal of Friendship to him, commends his Piety, blames the carriage of *Hincmarus* Bishop of *Laon*, and seems to think him faulty, and justly condemned; but nevertheless, hopes he will send him to *Rome*, that after he hath heard him, he may appoint him Judges, or send his Legates to the place to have him Judged before them there.

King *Charles* being offended at these two Letters of the Pope's, as also at a former, which the Pope had written to him, full of reproachful Language to his Person, which he exhorted him to bear patiently, and take in good part, writ sharply to him, and shewed himself angry for being treated in such a manner; and because he had ordered him to send *Hincmarus* immediately to *Rome*. Hereupon he accuses him of Worldly Pride, in ambitiously claiming a Dominion in the Church; and says, That he did not know before that a King, whose Office is to punish Evil doers, and revenge Crimes, was obliged to lend the guilty to *Rome*, after they were condemned and convicted; That he should know, that the Kings of *France* are not the Bishops Vicegerents, but absolute Masters of their Country; That he doth not find that the Popes, his Predecessors, did ever write in that fashion to the Kings of *France*. Then he recites several expressions of the Popes, and shews by many Ecclesiastical Laws that no Canon obliged him to send Condemned Bishops to *Rome*, but on the contrary, that Ecclesiastical Caus's should be Judged and Determined in the Province where the Matters were acted. Lastly, He advises him not to write to him more in such a strain, nor to the Bishops and Lords of his Kingdoms, unless he will have his Letters and Messengers slighted, which he wrote to him faith he, because of the respect he did bear to him, and because of the design he had to be subject, as he ought, to the Vicar of *St. Peter*, the Prince of the Apostles, lest he should force him, against his Will, to do otherwise than he intended. In fine, that he knew that he ought to follow, and to hold to that which was approved by the H. See, when 'tis found agreeable to the H. Scripture, Tradition, and the Laws of the Church, but rejected the claim which was grounded upon Forged, and ill-compiled Pieces.

Nor did the Bishops of *France* write with less Resolution to the Pope about that Affair, they boldly rejected the pretences the Pope had, that *Hincmarus* should come to *Rome* and be Judged; and maintain'd, that the Judgment given against that Bishop ought to be Executed; And in effect gave it as was done, and the Church of *Laon* became vacant de facto & de jure, altho' the H. See would not confirm the Judgment of the Synod of *Douzi*. *Hincmarus* Bishop of *Laon* was put in Prison, and two years after his Eyes were put out, as *Caroloman's* were; a very usual punishment at that time for such as were found guilty of Rebellion. *Charles the Bald* being afterwards Crowned Emperor by *John VIII.* gave him an Account of the Judgment given at the Synod of *Douzi*, and desired the confirmation of it from him, which he granted, writing to *Hincmarus*, that upon the Relation of the Emperor he approved the Judgment, he, and other Bishops of *France*, had given against *Hincmarus* of *Laon*; after whom, *Henedulphus* was Ordained Bishop of *Laon*, in pursuance of the Decree of his Election made March 26. and 876.

After the Death of *Charles the Bald*, *Hincmarus* Bishop of *Laon* was set at Liberty, who hearing *John's* Council that Pope *John VIII.* was retired into *France*, held a Council at *Troyes*, he went thither and presented a Petition, in which he complained, That being carried to the Council of *Douzi* by force, deprived of his Goods, accused by *K. Charles*, he was condemned by the Archbishop of *Reims*, altho' though he had Appealed to the H. See; that since that time he had been put in Chains, and his Eyes were put out. He begged of the Pope to do him Justice, and pass an equitable Sentence upon that Matter, which was referred to him. He alleged, That the Bishops of the Synod of *Douzi* had condemned him very unwillingly, that most of them were very much troubled at what they had done by the impulse of *Hincmarus* Archbishop of *Reims*, who advised them to it by Writing. Nevertheless, by the Acts of the Council, and the Letters written by them, it doth appear, that they condemned *Hincmarus* Bishop of *Laon* with a full consent and agreement, and never did repent that they had done it.

Nevertheless, the Petition of *Hincmarus* Bishop of *Laon* was approved in the Council of *Troyes* by some Bishops, and King *Ludovicus Balbus* did not oppose it; But Pope *John VIII.* judging that it was a very difficult thing to reverse the Sentence of the Council of *Douzi*, ordered that *Henedulphus* should continue Bishop of *Laon*, although he himself desired that he might retreat into a Monastery, but allowed *Hincmarus* liberty to Sing Mass, and to have a Pension out of the Revenues

* This Pope, according to Vatican's reckoning, which is accounted the truth, is John IX. for John VIII. is Pope Joan, of which the Romish Church is so much ashamed, that they have blotted her out of the Catalogue of their Popes, for though they allow their Popes to marry Women, yet they will not endure to hear of a Woman to be a Pope.

Lotharius referred it to the Judgment of the States : Then having Appealed to the Pope, two Legats were Named to hold a Council, where two Bishops of *Levis*, and two of *Clark's* Kingdom met them, that they might judge of this Matter : This Council was held at *Meitz* 3rd June 663. In it *Lotharius* went about to confirm his Marriage by the Artifices of *Gonthiers* and *Thiagedius*, and by corrupting the Popes *Legats*. *Gonthiers* and *Thiagedius* had the boldness to bring the Sentence to *Rome*, but Pope *Nicolas*, informing himself of the same, immediately declared the Judgment null and void, and the Marriage of *Gonthiers* and *Thiagedius*, null and void. That all the Bishops, which concurred in that Sentence, had incurred the greatest Punishment, which he resolved to inflict on them, unless they changed their Opinion.

Gentibienus and *Theobaldus* stoutly defended themselves, and sent a Letter against *Pope Nicola's* Sentence to all the *Bishops*, with a Protestation, That they had signified it to him, in which they declare him Excommunicate, because he had, as they said, gone contrary to the Canons, favouring persons Excommunicated, and separating himself from the Society of other *Bishops* merely through Pride; but the other Prelates of *Lotharius's* Kingdom excused themselves to the Pope; *Theobaldus* also begged Pardon, but could not obtain Absolution so long as *Pope Nicola* lived; but *Gentibienus*, Archbishop of *Cologne*, who never be brought to beg Pardon. *Lotharius* himself did all he could to appease the Pope, who desired, that *Waldrada* should come to *Rome* in Person, and receive Absolution; She promised him, and went twice into *Italy*, but repenting as often of her submission, returned back again; wherefore the Pope having called a Synod Excommunicated her, and wrote several sharp Letters to *Lotharius* the Younger. Afterward he sent a Legat into *France* named *Astensis*, who addressing himself to *Lewis of Germany*, called a Synod, in which *Lotharius* was forced to take his former Wife, but as soon as the Legat was gone he began to use her ill, and to enter a Process against her for Adultery, so that she was forced to put her life under the Protection of King *Charles*; The Pope was very much concerned at it, and Excommunicated *Waldrada* a-new.

At the same time, there were two other Matters of like nature Debated between *Hincmar*, of *Judith* and the *Bishops* of the Kingdom, and *Charles* on the one part; and *Gonfrerus*, and the *Bishops* of *Lotharius*'s Kingdom on the other. The one was about *Judith* the Daughter of *K. Charles*, the Widow * of the King of *England*, who was taken away from *Sens* by *Earl Baldwin*, who was fled into the Kingdom of *Lotharius*; and the other concerning *Thegrude* the Wife of *Bisop*, who had left her Husband, and was fled into the Kingdom of *Gonfrerus*. The Pope *Nicolaus*, who had been informed before by the *ambassadors* of *Pope Nicolaus*, for *Earl Baldwin*, whom he had Excommunicated, sent *Legats* to *K. Charles*, coming to *Rome* with *Judith*, call himself at the *Popes* feet &c. which he was (so much moved, that he wrote several Letters to *King Charles*, his Queen *Harmenruda*, and the *Bishops*, to obtain their Pardon; by which means the King consented to the Marriage, and so it ended.

As to the Wife of *Bofan*, *Gombienus* wrote about her to *Hincmarus*, An. 860. propounding the Question thus to him : If this Woman come to me, and tell me that she hath committed Adultery, desiring that I would protect her from Death, which she is afraid of from her Husband, ought I to put her to publick Penance in my Diocess at a distance from her Husband, or shall I send her again to her Husband, making him promise that he will not put her to Death? *Hincmarus* answers, That he ought not to put another Man's Wife to Penance who belongs to another Diocess, nor Protect her; That *Bofan* must assure her of Adultery, but complains, That she hath left him, and promises that she will do her no harm; So that all you can do upon this occasion is this, That the King of the Country, whether she is fled, should make her return to her Husband, but withal, taking such security of her Husband as is usual to be given for those who have put themselves under the Protection of the Church.

There was also another business of the like nature, in which *Hincmarus* was engaged; Count *Raimond* had Marry'd a Daughter to a certain Lord Named *Steven*, who would not live with her as his Wife, under a pretence that he had had a Carnal knowledge of one of her near Relations, but would not tell who it was. *E. Raimond* wrote a Letter of Complaint about it to the Synod held at *Tauiss* 866., whereupon *Steven* was Summoned to the Synod, where he propounded the business, and told them, That whereas in his Youth he had had a Carnal Knowledge of one of the near Relations of the Daughter of *Earl Raimond*, it happened that he desired to have her in Marriage, and obtained it; but afterward calling to mind what he had formerly done, he went to a Confessor to know whether he might not do Penance for his Sin in private, and Marry the Earls Daughter, as they had agreed? The Confessor Answered, No; and shewing him a Book, which he said was a Book of Canons, by which it was Decreed, That he that hath had any Carnal Knowledge of the Womans Relations, whom he would Marry, must not Consummate the Marriage with her; That afterward falling under the Displeasure of the King his Lord, he was forced to leave the Kingdom, without breaking of the Contract with *Raimonds* Daughter, or Marrying her, so that it was put off for some time; That afterward he was constrained to Marry her publicly, but for fear he should Damn his Soul, he would not have any Carnal Knowledge of her. This he assured the Council, with an Oath, that it was true, and that he did not do it for Interest, or because he loved another Woman; declaring, That he was ready to follow the Judgment of the Bishops, if they could satisfy him that his Honour and Salvation might be alike secured, in giving contentment to his Father-in-Law and Wife. The Synod resolved, that it

of the Ninth Century of Christianity.

was necessary to call a Council of Bishops and Lords, at which the King himself should be present; That the Lords should examine the business, and the Bishops conclude it. *Steven* accepted this condition, and *Henricus* was employed by the Council to search into the Truth of the Matter, by which he was obliged to write to the Archbishops of *Bourges* and *Bordeaux*, and the Bishops of their Provinces. That he ought to bring *Rimond's* Daughter to the Assembly, and inquire of her, whether it was true that her Husband had no Carnal Knowledge of her; That it ought to be searched into, whether *Steven* did not say this that he might leave his Wife; That he ought to Name the near Relation he had known; That he ought to Swear it was true; and if it did appear to be true, that he had really done so with any of her near Relations, they should be punished, and *Steven* should be put to publick Penance.

In 842, Nov. 1, *Hincmar* held a Council at *Reims* with the Priests of his Diocese, in which *The Council* several very useful Consultations were made. They Decreed and Ordered that all Priests should of *Reims*, 842.
know how to explain the Creed and Lord's Prayer, and be able to repeat by heart the Preface and Canon of the Mass, and recite distinctly the Psalms, Hymns, and *Antiphons*'s Creed; That they should know how to Administer Baptism, Absolve Penitents, and Anoint the Sick; That on every Sunday they should Consecrate Water, and burn Incense after the Gospel and Offertory; That they should distribute the Holy Bread to all those that would not Communicate; That they should read the 40 Homilies of St. Gregory; That they should know the Calendar, and how to Sing, and should Sing the Service; That they should take care of the Poor and Sick; That they should not Pawn the Holy Vessels; That they should not Bury any Man in the Church, without permission from the Bishops, and should demand nothing for Burials; That they should take no Gifts of Penitents; That when they meet at Feasts they should be sober; That when they meet at Conferences they should not make any Feasts, but be contented with Bread, and two or three Glasses of Wine, and no more; That Fraternities should be upheld for Piety-fake, and none should be suffered to promote Feasting and Revels; And lastly, That when any Priest Died, Man should: ret. possession of his Church without the Bishops Order.

He gave also, at the same time, to the Prebends and Deans that were to visit his Dioceses, some Articles of Enquiry, viz. What Tithes every Parish in his Parishes; In what condition the Ornaments of his Church are, and how the Relicks are Preserved; If there be a place to throw the Water in, with which the Vessels of the Altar and Ornaments are washed; If the Holy Oils were kept Locked up; If there be a Clergy-man that keeps School; In what state the Church is, and whether it be in good Repair; Whether the Tithes be divided into three parts, and an Account be given of two of them to the Bishops; Whether there be any Church-Wardens; Whether the Church Revenues be improved, and no private advantage made of them; If the Clergy live orderly, and do not familiarly converse with Women, frequent Ale-Houses; How whole that are vicious should be reformed, and for what Crime they may be Condemned and Degraded.

In 1577, which was the 12th year of *Hincmarus*'s Bishoprick, *June 9*. he held another Synod, in which he added some other Rules, which ordered, That Publick Sinners should be put to Penance in Publick by the Authority of the Bishops, to whom the Curates are obliged to send them; That if they do not present themselves to receive them, after they have been advertised of it by the Priests, they shall be Excommunicated within 15 days; That they shall require nothing for Burials; and no Man shall Celebrate Mass but upon a Consecrated Altar, or Table. He also made some other Constitutions in 1574, in *July*, Commanding, That Priests, Curates, and Prebends, should reside in their Benefices, and not retire into Monasteries; That they should take nothing to make Church-Wardens, and should allow those that are chosen a part of their Tithes, to be employed about the Buildings, and Ornaments of the Church; That Priests should not be familiar with Women, nor enrich themselves with the Revenues of the Church; That they should assign no Parson, to be Nominated to any vacant Church.

give nothing to Parsons to be nominated to any vacant See. These are the Constitutions which *Hincmarus* made for the Priests, but left the Archdeacons, who are to put them in Execution in their Visits, should not give them in Charge to the Curates, he made, *July 877*, an Order, in which he forbids them to go their Visitations with many Attendants, or Horses, to require or exact any thing of them, to stay long with them; Not to meddle with the Division of Parishes, to make the Ancient Churches to be still subject to their Parishes, in which there have always been Priests; to suffer no Man to have a Chapel without the permission of the Archbishop, to Discharge no Penitents through favour before they have done their Penance, nor to Ordain any Persons not duly qualified or to settle any Deans without the Authority of the Bishops.

After these Constitutions follows, in the Works of *Hincmarus*, a Recital of the Ceremonies and Prayers used at the Coronation of *Charles the Bald* for the Kingdom of *Lobanrius*, Celebrated at *Mez by Hincmarus*, *Sept. 8*. 869. as also at the Coronation of *Lewis*, *Dec. 8*. 877. and of *Judith* the Daughter of *Charles*, when she was Married to *Ethelwolf* King of *England*, *An. 856*. as also of *Queen Hermentrude*, celebrated at *Soissons*.

of Queen *Hermynvnde*, celebrated at *Sojourns*.
Hincmarus also, in a Letter to *Charles the Bald*, gives various Instructions to Princes out of the *Six In-*
 Fathers, which he lays down as undoubted Truths, viz. That God makes good Kings, and per- *sumptions*
 mits bad ones; That a good Prince is the greatest Happiness of the People, and a bad one their *Hincmarus*
 greatest Misfortune; That a Wile Government is the greatest Proof of great Power; That a *to Charles*
 King should chuse Wile, Experienced, and Virtuous Men; That nothing is better than for Ru- *the Bald.*
 lers to know how they ought to Rule; That it is most profitable, that good Kings have the
 greatest Kingdoms; That Necessity only should make them make War; That War is Lawful, if
 it

*The Council
of Reims,
842.*

*A Synd of
Reims in
857 & 874*

The Coronations of Kings.
Some Instructions of Hincmarus to Charles the Bald.

*The Business
of Judith and
Baldwin.*

• Ethelbald
whose Fa-
ther Ethel-
wolfe had
had her to
Wife before.

*The business
of Boston,*

The business
of Court
Raymond.

session of the Church, he would not permit him to execute the Orders of his Priesthood in his Diocese; that he ought not to be Ordained, although he was chosen by the Suffrages of the Clergy and People unanimously, because they having Elected two unit persons successively, the Right of Election was fallen to the Bishops.

King *Lewis* having again earnestly solicited *Hinckmans* by a second Letter to grant his Request, and to approve of the Election of *Odacer* to the Bishoprick of *Beauvais*, he answered him with greater resolution than before ; and when *Odacer* was put in possession of the Revenues of that Church against his will, he Excommunicated him by a Circular Letter directed to all Priests, and all the Faithful of the Church.

Laſtly, *Lewis* being Dead, and *Caroloman* only remaining King of *France*, *Hincmarus*, according to his Cuſtom, ſent an Inſtruction to him how he ought to govern himſelf. It is written with Gravity and Authority. He inſerts the Duties of the Kings Servants, and Counſellers of State.

It is not certain to what King *Hincmarus* Dedicated his Letters against Rapes, a Vice common in those Ages; He proves, both by the Ecclesiastical and Civil Laws, that that Crime ought to be punished severely; that Marriages with Raviſh'd Women are forbidden, and that Kings ought neither to tolerate them, nor compel Fathers to conſent to them.

He hath also made a Treatise about the Proof by Water, sent to *Hildegard* Bishop of *Mentz*, either when Men, to prove their Innocency, are dipped in Scalding Water without burning, or when they cast themselves into Cold Water, and yet Swim on the top of the Water; and endeavour to justify this Custom, but the greater part of his Reasons are meer Sophisms, which are destroyed by the Principle which forbids us to tempt God.

destruction of the same. He hath also a Letter written to *Hildebold* Bishop of *Saifons*, who being Sick, had sent him a General Confession of his Sins in Writing, praying him to give him his Letters of Absolution. He writes to him again, That by the Apostolick Authority he Absolved him of all his Sins, and prayed God to forgive them to him by the Grace of his H. Spirit, to deliver him from all Evil, to keep him in perpetual Peace and Safety, and guide him to Eternal Life. These are the terms in which he gave him Absolution ; To which he also added, That not being able to come to him and pronounce it himself, he hoped his Ministers and Priests would do it : And tells him, That he had sent by one of them the H. Oil, with which being Anointed, he shall receive Remission of his Sins. He exhorts him also to make, besides this General Confession, a particular one to God, and a Priest ; and adds some Precepts about a true Conversion.

The Form of Episcopal Ordination. The Form of Episcopal Ordination which he sent to *Adventum* Bishop of Metz, is very remarkable. He says, That the Bishops of the Province ought to meet the *Saturday* before the Bishop Elect is to be Ordain'd, and there openly Read the Decree for his Election, and the Bishops must demand if their Votes are unanimously for him, if he hath all Virtues requisite for a Bishop, and no Man hath any thing to say against him. Then they ought to Ordain him according to a Canon of the Council of *Carthage*. That on the Lords-Day, the Bishops, Clergy, and People ought to meet in the place where the Metropolitan useth to Ordain. That the person Elected ought to go out of the Vestry Cloathed with his Pontifical Veltments, and take the lowest Seat among the Bishops. That the Metropolitan shall begin the Service as far as the *Gloria*. That after the *Gloria*, he shall Read the Prayer for the Consecration; and when that's ended, he shall Exhort the People to Pray for him, who is to be Ordain'd, and for them that Ordain him. That taking him by the Hand, he shall kneel down before the Altar (with all the Bishops his Associates, while they read the Litany. That when the *Agnus Dei* is begun to be Sung, they shall rise up. That the Metropolitan shall take the Gospels, and lay them upon the Neck and Shoulders of him that is to be Ordained; That that Book shall be held by him that Consecrates him, and two other Bishops: That all three of them shall lay their Hands upon the Head of the Person to be Ordained, and he that Consecrates him shall read the Prayer. Then he shall go on with the Service, and when he comes at the places marked with the Croffes, the Bishop, that Consecrates him, shall take the Vefiel of Holy Oil in his Left Hand, and taking some of it with his Thumb of his Right Hand, shall make Croffes upon the Crown of the Head of the Person that is to be Ordained, Reading the Prayers in that place. This being done, and all the Congregation saying *Amen*, they shall take the Gospels from the Neck of him that is to be Ordain'd, put the *Agnus* upon his Finger, and give him the Pastoral Staff; After which, he shall take his place among the Bishops, *viz.* The first, if he be a Metropolitan, and the last if he be a single Bishop. Then they shall read the place in the Epistle to *Timothy*, where he speaks of the Qualifications of a Bishop; and when the Service is ended, they shall lead him to the Episcopal Chair, from whence he shall return into the Vestry, and then shall come out again to Celebrate the Sacrament. Then

they shall give him a Testimonial of his Ordination.--- * *Hincmarus* opposes the Translations of Bishops in a Writing composed upon that Subject, upon the occasion of the Translation of *Aldardus* Bishop of *Nantes* to the Archbishopric of *Tours*. He proves, that according to the Laws of the Church, and the Tradition of the Apostles, the Translation of Bishops is forbidden, altho' in some cases these sort of Translations are permitted for the good of the Church. He shews, that the Councils for Translations, according to him, are the same as the Councils for the Persecution of a Bishop in his Diocese, who refuses to accept of a Translation. As for the Persecution of a Bishop in his Diocese, he shews, that it is not a sufficient Cause for Translation; and that according to the Law and Canon, a Bishop persecuted, or driven out of his Diocese, ought only to remain in another in the Quality of a Bishop, but there is no necessity he should be a Titular Bishop in another Church. As to the particular case of *Aldardus*, that he might have remained in the vacant Church, where the Council permitted him to re-

main without removing to the Church of *Tours*, and that 'twas not heard of that he might be Archbishop of *Tours*, and yet retain the Right which he hath to the Church of *Nantes*. *Gregorius* exalteth himself, because he had not sufficient Revenues in the Church of *Nantes*, to be able to live honorably according to his Quality, but *Hinemaricus* says, that that pretence is by no means a lawful excuse, but on the contrary, proves his Covetousness, and so much the more, because he had elsewhere Abbees, and an Estate sufficient for his maintenance and expence. There are in this Text a great many excellent Citations out of the Fathers, and some very good Precepts against the Covetousness and Ambition of Bishops.

His Treatise of the Accusations and Judgments of Priests, is a Collection of the Ecclesiastical and Civil Laws upon that Subject; in it he shews, what Persons may accuse Priests, the Quality, and number of the Witnesses, the Judge before whom they ought to be accused, which is the Bishop, the Judgment from which they may Appeal to the Metropolitan, the common Subjects, for which they may be accused, the manner how they ought to clear themselves when there are no Witnesses nor Proofs against them. He confutes the Opinion of some Persons, who held, that a Priest, or Bishop, could not be accused by their Inferiours. He shews the falshood and impertinence of a Decree taken out of the forged Acts of Pope Silverius. He owns, that for causes Civil and Pecuniary, a Clergy-man may be Summoned before a Lay-Judge, and ought to answer before him by his Attorney. Lastly, He is of Opinion, that the Bishops of Clergy men, all Ecclesiastical Revenues, and Oblations of the Faithful, do belong to the Church. He orders, that all Bishops Officers should be careful to inform them, whether that part of the Tithes, which ought to be distributed to the Poor, be appropriated to the Church, and whether they take any Pledgents of any Man not to put them in the Registers of the Church, nor require of them any sort of Service; whether they do not put them in their Kindred; And lastly, If they look after the Poor and Inferiours of their Parishes.

in their Kindred; And lastly, if they look after the Poor and Infirm, or their Families.

Hincmarus applies the Laws, which he had laid down for the Judgment of Priests, to the particular Case of a certain Priest called *Teutfrid*, who had taken away the Ornaments of the Church: He shews, first, That he ought to be Judged in his Province, either by his Bishop, or by a Council; That if he hath con- fess'd, he is convicted of having conveyed away the Ornaments, he should be condemn'd to make Reiti- fication Deposed and Excommunicat'd: If it be found that he hath rejected the Judgment of the Church, he ought to be condemn'd to be Excommunicat'd, and Deposed, according to the Ca- non of the Council at *Autich* and *Carthage*; That if he confesses, or be convicted to have sworn faith- lessness of the Council at *Autich* and *Carthage*, he ought to be condemn'd as a Perjur'd person, and to have no right to his Neighbour in his own behalf, he ought to be condemn'd as a Perjur'd person, because God can't be deceived by such Evocations; and that we ought ro: so much to consider the Words of him that swears as what is meant by him that imposes the Oath.

The relation of the Vilion of *Bernoldus* is worth our notice, because of the circumstances of what hap-^d
pened to that Perlen, being fallen Sick, made his Confession, received Absolution, Union with the Holy *Bernol-*
Oil and the Communion of the Body and Blood of J̄ C. That afterward he fell into such a condition, that
he could not speak, nor take any thing but a little Water, and when he about Midnight, he called for his
4th day about Noon he became utterly fenceless, but coming to himself about Midnight, he called him
Confessor, who being come, and having made such Prayers as are usual upon such Occasions, he told him
he had been in another World, and had seen 41 Bishops in a certain place, among whom were *Eldo*, *Pom-*
dinus, and *Enea*; who seemed to him to be mangled, and black, as if they had been burnt, quaking some-
times for cold, and sometimes scorched with heat; & *Eldo* calling him to him, said to him, Since you have
a permission to go into the other World, we pray thee to do us this Service, as to bid the Priests and Lay-
men of our Dioceses to Pray, and offer Sacrifice, and give Alms for us; That *Bernoldus* answering, that he
knew not where to find them, they ordered a Person to conduct him, who brought him to a large Pa-
lace, where there were a great number of Bishops; That returning from this Walk, he came to the first
Bishop, whom he found in a better condition, and more merry than they were the first time, who told
him, That he had freed them from the Evil Guardian they had, and had put them into a state of rest;
That afterward he saw the Emperor *Charles* in another place, who charged him to tell *Hincmarus* that he
was in torments for not following his good Advice, and that he prayed him to help him, and deliver him
from those pains by his Prayers; That after this, he was carried into a place full of Light, where he saw
Hincmarus ready to Sing Mass, and in a good condition; That he also met with *Jesse*, and saw several poor Souls
Ch rists in a light place, and in a good condition; That he also saw *Earl Athanasius*, who charged him to bid his
tormented by the Devils in Lakes of Fire; That he also saw a Man of an honest countenance, who Exorted him
to worship God for him; That he was dismissed by a Man of an honest countenance, who Exorted him
to abound in good Works, that he might have a happy Station in another World, and promised him that
he should live 14 years. That *Bernoldus*, after he had related these things, received the Communion, and
he should live 14 years. *Hincmarus* hearing of this, (and believing it true, because he had read such like Vi-
tens Eat and Drank. *Hincmarus* hearing of this, (and believing it true, because he had read such like Vi-
tions in S. Gregory's Dialogues, and heard, that the like had happened to a certain Monk named *Weimius*,
in the Reign of the Emperor *Lewis the Kind (or Godly)*) he took an occasion from hence to Exhort all the
People of his Dioceses to live well, and recommended it to them to Pray for King *Charles*, and for all o-
thers, whom this restored Person had seen, Interpreting, what they had said in this fence, that if they did
what they desired, they should receive the comfort which they longed for.

Towards the end of *Hincmarus*'s Works is a Piece added concerning the Repentance of King Pepin; ^{a Relation of K. Pepin's Repen-} and confined to that Monastery, and fled to the Nor-
mastery of S. Medard at Soissons. An. 852. made his escape out of that Monastery, and fled to the Nor-
mastery, who then Ravaged France, but was taken again. *Hincmarus* consulting with himself how he
ought to be dealt with, made this Treatise, and in it concludes, that he ought to be Exhorted to make a
Sincere and General Confession of all his Sins in secret, and publicly acknowledge his fault in leaving
his Monastery, being Perjured, and made no better than an Heathen. And do his publick Penances; that

then he may be reconciled, receive the Clerical Tonfure, and put on a Monks Habit, promising to live regularly for the future. And after this he may take the Communion, but must be treated civilly and kindly, and left at liberty in the Monastery, yet the Monks ought to observe strictly, that he doth not relate into the same fault, nor escape, as he hath already done from the Monastery of *S. Medard*, and as *Calixtanus* had done from the Monastery of *Corby*.

Several
Letters of
Hincmarus.

At the end of *Hincmarus's* Works are some fragments of his Letters taken out of *Hodoardus*: The first is taken out of a Letter written to King *Charles the Bald*, concerning the manner how he ought to administer Justice to the Bishops; The second is out of a Letter to *Lewis* Emperor of *Germany*, about the Ordination of *Berulphus* to the Archbishoprick of *Treves*; This Church had been a long time vacant, and *Hincmarus* Ordained *Berulphus* to it. *Lewis* of *Germany* was angry at it, as an encroachment upon the Rights of his Kingdom, and an intrusion upon a Church that did not belong to him; wherefore *Hincmarus* wrote to him to excuse himself, and says, that he undertook that Ordination for the good of the Church; that he thought, since there were not Bishops enow in the Province of *Treves* to Ordain a Metropolitan, it belonged to him, who was the next Archbishop, to do it; and so much the rather, because the Churches of *Reims* and *Treves* were looked upon as Sisters, and the Custom in the Councils was, that the most ancient of those two Churches should have the Precedency of the other. That, indeed, he had not concerned himself with that Ordination, but by the entreaty of the Church of *Treves*, by whom *Berulphus* was generally approved of; That he was resolved to maintain what he had done, and to defend the validity of this Ordination; That so long as he lived he would acknowledge *Berulphus* Archbishop of *Treves*, unless he were Canonically Deposed; That *Wala*, who had invaded that Church, should never be acknowledged by him for a Lawful Bishop, and if he persisted in his Claim they would condemn him.

In another Letter written to the Monks of *S. Dennis*, he forbids them to sell their Tythes, and convert the Price of them to their own advantage. In the 4th, directed to an Earl, he forbids him taking any thing for his Nomination to a Church, and tells him, That if a Person capable of a place be presented to him, he will Ordain him, if he will vouch that he hath given nothing for it, nor he shall put in another. He complains, that there was a Person put into the Register of the Church who had given a Present to have his Name written into it.

In the fragment of the 5th Letter, he assures *Hermengardis*, *Lutharin's* Queen, that he never was unfaithful to the Emperor her Husband.

The 6th is an Admonition to the Nuns, about the Election of an Abbes[s] (for the Monastery of *S. Croix*). The last is a fragment of a Treatise of *Hincmarus's*, Intituled, *Feculum Solomonis*, taken out of *Divandus* Abbot of *Tournay*, who says that this Treatise of *Hincmarus's* was in Verse; That which we have in the end of the first Tome of this Author's Works is in Prose, and seems to be a second part of that Work. The first is lost, and we have not spoken of the other, because it contains nothing in it but some Mystical Notions and Meditations.

There are two other Treatises of *Hincmarus's* of the same Nature, the one upon these words of the Psalmist, *Heroldi Domus Dux est illorum*; and the other upon the Mythical Name which he had given to the Council of *Nice*, in which he affirms, That it deserves that Name, because the number of 318, which was the number of the Bishops present at it, is a Mythical Number.

By what we have said of the Life, Actions and Writings of *Hincmarus*, it is plain that he was better Veried in the Canons and Discipline of the Church, than in the Studies of Ecclesiastical Doctrines; He had read the Writings of the Councils well, and had made Collections of the Passages of their Writings, and Canons, upon all sorts of Subjects; He knew how to use them dexterously, and convert them easily to his own advantage; He was a great Politician, and knew very well how to use the Laws of the Church, to bring about his Intentions and Designs; The French Church is much beholding to him for his vigor in defending her Liberties, and the Dignity of her Bishops and Metropolitans, against the attempts that the Popes had made upon their Rights, yet without depriving the H. See of the respect and subjection that was due to it; He found out a way to oppose the unjust Pretences of the Court of *Rome*, without making a Schism, or slighting the H. See.

But it was not against the Popes only, that he maintained the Rights of the Church, he also defended them against the Kings, and tho' he was much in favour, yet he courageously defended his Rights, by telling them freely what was their Duty. Some persons may, perhaps, blame him for intermeddling so much with Affairs of State, but this may be sufficiently justified by the usage of *France* in his time, where the Bishops were looked upon not only as the Spiritual Pastors of the Church, but as the Principal Members of the State.

His Style is fitter a great deal for Precepts and Instructions, than for Works of Doctrine or Eloquence, for 'tis clear and plain, but neither smooth nor elegant; the faults which are to be met with in reading his Works are recompensed by abundance of excellent Rules and Authorities for the Government of the Church; There is no Author, where we meet with such plenty, and so well Authorized, and from whom we can know the Rights of the Church so well; Altho' he doubted of the falshood of the forged Decretals of the Popes, yet he Quotes them often, but 'tis usually when they are agreeable to the Common Right, for when they disagree he rejects them, and grounds himself chiefly upon the Canons of the General Councils, or other Councils received and approved by the Church, and upon the Decretals of the Popes, which are agreeable to that Discipline.

A Part of his Works were Printed at *Mayence*, [by the care of *John Bussani*] in 1602. and at *Paris* in 1615, by *Cordensis*, [who added several Tracts of *Hincmarus* to the former Edition] but Father *Simondus* put out a much larger Edition in 2 Vol. in Folio, Printed at *Paris* by *Cramoisy* in 1645. Since *F. Cellot* Published in 1658. four little Pieces of his against *Hincmarus* Bishop of *Laon*, [with Learned Notes of his own, and joined to them the Council of *Douze*] which are also inserted in the 8th Tome of the Councils, with some new Letters of *Hincmarus* about the same business.

C H A P.

CHAP. VII.

The History of the Controversie upon the Eucharist Debated in the Ninth Century.

THE Famous Controversie of the Church of *Rome* with the *Lutherans* and *Calvinists*, upon the Eucharist, has made Men more attentive to all Controversies, formerly raised about that Mystery. The Ninth Century affords us one, no less Important than Abstruse. It cannot be deny'd, that there were Great Contentis in this Age about the Eucharist, occasioned by the Book of *Paschasius Radbertus*, Concerning the Body and Blood of *Jesus Christ*; but the Difficulty is, to know the True State of the Question. And that's the thing which lies now upon me to Clear, by giving a Faithful Account of the Authors that have Written upon this Subject, as well as of their Writings. I shall begin therefore with *Paschasius Radbertus*, whose Book has occasioned the Debate upon this Subject.

Paschasius was a Native of *Soissons*. Who, being from his Infancy forsaken by his Relations, was brought up by the Charity of the Nuns of our Lady of *Soissons*, in the out-parts of their Abbey. He became afterwards a Monk in the Monastery of *Corbey*, then under the Government of *St. Adalardus*, Brother of *Theodrada* the Abbess of our Lady of *Soissons*, who had taken care of *Paschasius* in his youth. He proved a very Studious Man, Managed divers Conferences, and Writ several Books. In short, having got a great Name both by his Learning and Verue, he was chosen Abbot of *Corbey*, Anno 844; but would not take upon him the Order of Priesthood, and contented himself with that of Deacon, which he had taken when he was a private Monk. Some Difference hapned betwixt him and the Monks, which made him quit his Charge; and he spent the rest of his Life in Reading and Writing of Books. He died in the year 865.

His Treatise concerning the Body and Blood of our Saviour, was Written when he was yet a Monk; and that during the Exile of his Abbot, to whom he gives in his Preface the Name of *Asen*, and whom he calls another *Jeremy*. It has been a received Opinion, that it was *Adalardus*, who was Exiled Anno 814. But it is plain, by the Dialogue made by *Paschasius* upon the Life and Actions of *St. Adalardus*, that it was not *Adalardus*, but *Wala*, whom he called by the Names of *Asen*, and *Jeremy*. Which *Wala* was Exiled in the beginning of the Troubles raised by the Division that hapned betwixt the Emperor *Lewis*, Surnamed the Godly, and his Children, of which *Paschasius* himself takes notice in that Book, which made Father *Mabilion* conjecture, that this Book of *Paschasius* was not Written till the Year 832; notwithstanding that, in a Manuscript of the Abbey of *Corbey*, it is said, that this Abbot *Asen* is *Adalardus*, Sanctus *Adalardus*; which words seem to be foisted in, and are not to be found in other Manuscripts.

This Book Concerning the Body and Blood of our Saviour, bore likewise the Title of *A Treatise of the Sacraments*; for it is not true that *Paschasius* Writ two Books with those two different Titles, but one Book with both Titles, as it appears by some Ancient Manuscripts. By other Manuscripts we find, that it was Dedicated to an Abbot named *Placidus*, which is confirmed to us by the Testimonies of *Sigebertus* and *Trithemius*. This *Placidus* was the Famous *Varinus*, Abbot of the New Abbey of *Corbey* in *Saxony*, as it appears by a Letter of *Paschasius*, to be seen in the beginning of this Treatise, in the Manuscript of *Amney*, published by Father *Mabilion*; who informs us besides, that this Book was Compis'd for the Instruction of the *Saxons*, who were not as yet well Instructed in the Christian Faith. In it, having first prepared their Minds to believe the Ineffable Mystery of the Eucharist, by demonstrating, that God by his Omnipotency may bring to pass many things Supernatural, and to us Incomprehensible, he says, That

* No Man ought to doubt of its being the Body of *Jesus Christ*, and that his Flesh and Blood be really there; and shews, that none ought to be ignorant of so great a Mystery, daily Celebrated in the Church, and such as ought to be Received by the Faithful. Which they cannot do Worthily and Effectually, unless they can discern the Excellency of the Mystical Body and Blood of *Jesus Christ* from what they perceive by the Taist. That it is called Sacrament, either because under the Species of a Visible Sign, God is pleased to Work some Secret Thing, or because the Holy Ghost does Consecrate the Visible Sign, and under the Veil of Outward Things does Work some Mystical Thing for the Salvation of the Faithful. That all Sacraments in general may be defined to be an Earnest or a Pledge of Salvation, by which, under a Visible Representation, the Holy Ghost works in an Invisibile manner. That such are in the Church, the Sacraments of Baptism, Chrism, and that of the Body and Blood of *Jesus Christ*; therefore called Sacraments, because under the Visible Species the Flesh is Consecrated by a secret and Divine Vertue, so that they are in effect inwardly; what they are thought to be Outwardly by Faith. That in Baptism we are Regenerated by the Holy Ghost, and afterwards, by the Power of *Jesus Christ*, nourished with his Body and Blood;

[* No Man ought to doubt, &c.] Although in this sum of *Radbertus's* Book de Sacramento Corporis & Sanguinis *J. C.* there be many Expressions that manifest the Ancient Doctrine of the Spiritual Presence in the Sacrament only; yet it must not be deny'd, but that he speaks very plainly of the Substantial Consecration, and stands up stoutly for it; yet that this was a New Doctrine, and a strange Notion in the Church, appears by the General Opposition made to it by the Learned Men of the same Age, viz. *Rabanus*, *Scotus*, *Bertram*, &c. the sequel of the Controversie will manifest.]

The State of the Question being, whether Pafchafius maintained it by a Passage of S. Ambrose, in his Book of Mysteries; whence he concluded, that the Sacrament of the Eucharist was the very Flesh of our Saviour, born of the Virgin, crucified, and raised again from the Dead. Which Expression, being made publick, was disliked by Rabanus, Ratramnus, and an Anonymous Author in the time of Pafchafius, then in the next following Age by Erigeremus. They look'd upon Pafchafius as one that receded from the express Words of S. Austin and S. Jerome, who said, our Saviour's Body might be taken in two or three manners, and they could by no means approve of such Expressions. Their Controversie was not about the real Presence, which they owned with Pafchafius, but only about the Expression it self. Pafchafius maintained, that not only the Body of our Saviour was really in the Eucharist, but also that Christians ought plainly to say, that there was no Difference betwixt the one and the other. His Adversaries on the other side, to whom this Expression appeared too harsh, as if there were no Figure in the Eucharist, and the outward Species were the very Body of our Saviour, were disgusted at it. So that the state of their Controversie was not, whether Christ's Body was truly and really in the Eucharist, but whether we ought to say that he was there in the same manner as he was born, crucified, and raised from the dead; whether he was there without Veils, or Figure; or whether the outward Signs that appeared to our Senses were the Body and Blood of Christ. This true, Pafchafius owned the Figure in the Eucharist, as they did the real Presence. But his Adversaries represented him as one that denied the Figure; and he thought his Adversaries disowned the real Presence, or at least that they had some Objections against it. Thus the whole Controversie betwixt them was merely about Expressions, and for want of a right Understanding.

The first Author that wrote against Pafchafius was a nameless Author, whose Writings upon this Subject Father Mabillon found in a Manuscript of Gemblours, at the end of Erigeremus his Treatise, with this Title, *Diserta consilium sapientis de corpore & sanguine Domini aduersus Rabertum*. This Author says that, as all the Faithful ought to believe and confess that the Body and Blood of Jesus Christ are one and the same Flesh, so they ought to believe that of the Bread is made his real Flesh, and of the Wine his real Blood, by the Consecration and Virtue of the Holy Ghost. Yet he opposes Pafchafius his Expression; viz. *Quod non sit alia caro Christi quam que nata est de Maria, & passa in Cruce, & resurrexit de Sepulchro*; and says, that the Notion was perfectly new, he never read, or heard of it, and wonders S. Ambrose should make use of it. But he opposes S. Austin to him, who says that our Saviour's Flesh is not eaten with our Teeth, such as it was upon the Cross, or as after it rose from the Dead. And, to reconcile S. Ambrose with S. Austin, he says, that our Lord's Body in the Eucharist does not differ in Nature, but in Species, from his Body born of the Virgin; meaning (as he explains himself) that it is really the same, though in another state, and under another form, viz. under the Species of the Bread and Wine. So fully convinced was this Author, that Pafchafius believed our Saviour's Flesh to be in the same manner, and as visibly in the Eucharist, as upon the Cross, that he charged him with this impious Assertion, that as often as Mass is celebrated, our Saviour suffered as really as he did upon the Cross. Father Mabillon affirms, that this anonymous Book is Rabanus's Letter to Egilo; but he brings no certain Proof for it. The Title is different, nor is the Treatise made in the form of a Letter; so that I am apt to think it another Thing. However, 'tis certain Rabanus has also found fault with Pafchafius his Expressions: for, besides Erigeremus his Authority, who joins him with Ratramnus, as one of Pafchafius his Adversaries, Rabanus himself, in his Letter to Heribaldus, speaks on that Subject in these Words; *Some Men*, says he, *not having true Sentiments upon the Sacrament of the Body and Blood, assert, that that very Body and Blood of our Saviour, which was born of the Virgin, and in which our Saviour suffered Death upon his Cross, is the same Body we receive at the Altar; which Opinion we have confuted, as much as in us lay, in our Letter to Egilo the Abbot, wherein we teach what ought to be believed concerning Christ in his Body*. 'Tis true, these very Words, *Idem esse quod sumitur in Altari*, are not in the Manuscript; but Monsieur Baluzius has inserted them, upon the Credit of Erigeremus. And, whatever Pafchafius his way of expressing might be made, 'tis plain, Rabanus did by no means approve of Pafchafius his way of expressing himself; yet this is no Argument but that he believed Christ's real Presence in the Eucharist. For in the tenth Chapter of the seventh Book of Orders he expressly says, that the Bread is changed into the Body of Christ, and the Wine into his Blood, and looks upon this Change as a very great Miracle. 'Tis too could believe, says he, that the Bread could be changed into the Flesh of Christ, and the Wine into his Blood, if our Saviour himself had not said it, by whom both the Bread and Wine were created, and all things made of Nothing? 'Tis much more easy for him to make one thing of another, than to make all things made of Nothing? In his Book of the Institution of Clerks, he says, that the visible Creatures being sanctified by the Holy Ghost, pass into the Sacrament of the divine Body. And in his Manuscript Controversy

mentary upon Pafchafius, he says, *That the Flesh and Blood of the unsotted Lamb are offered every day on the Altar, for the Nourishment of the Souls of the Faithful who receive the same, that the Shadow of the Law being past, the Truth of the Gospel may come to light by Jesus Christ himself*. Whereby it appears that Rabanus did not in the least oppose the real Presence of Christ's Body in the Eucharist, but only disproved Pafchafius his Expression, which he thought seemed to intimate that the outward Signs of the Sacrament of the Eucharist, which our Eyes see, and our Hands feel, are the very Body of our Saviour.

There is another anonymous Author, whose Work is quoted by Erigeremus, and inserted in the 12th Tome of Dacubius his *Spicilegium*, who speaks to the same purpose. *As there is nothing* [says he] *but what is true and real in Christ, so there is nothing in the Mystery of his Body and Blood, that bears which it consecrated into what it was not, by virtue of the blessing and the Word of God, that can be false or deceitful; and those Gifts being thus consecrated, are changed by an invisible Power into what they were not before, as the Water was changed into Wine at Cana, but that this being a spiritual Change, is not perceptible but by Faith*. Meaning, that the * Species of Bread and Wine remain, and that the inward Change, though real, is not perceived by our bodily Eyes, but by Faith.

Mr. Du-Pin in representing this Controversie, uses the words, *Species, Accidents and Form*, to express the Elements of the Sacraments to us, that he may make the Romish Doctrines appear in the Venerable Robes of Antiquity, and so describes the Real Change, all along, as if it were Corporal; but if we attentively observe the words of the Author, we shall find that Bertram, and those of his Sentiments, allowed no material, but Sacramental Change in the Elements. Christ's Body and Blood were present Effectively and really, but not Bodily, and Substantially, or Transubstantially, as the Romanists hold; and in this sense it is, that we Protestants, agreeable to all true Antiquity, as Casaubon says, *Credimus in Eucharistia presentiam, non minus quam ipsi Papistae, veram*.]

But nothing gives us a clearer Insight into the State of the Question, then under debate, than the Book of the Body and Blood of our Lord, which passes commonly under the Name of Bertram; heretofore some question whether he be the Author; it will not be improper, before we relate what is said therein to the present purpose, to examine whose Work it is, whether of Ratramnus himself, a Monk of Corbeiy, or of some other Author. The First Impression of this Book was at Colten, Anno 1733, by the care of the Protestants of Germany; which made it the more odious to many Catholics, who, without a due examination thereof, look upon it as a Book that countenanced the Error of the Protestants in the point of the Eucharist. Some there were, as amongst others, Sixtus Senensis, and Deshayes de Santonensis, who gave it out for spurious: But, some Ancient Manuscripts of it being found, that supposition ceased. Some undertook the Defence of this Treatise, others conceived there were many things in it fit to be Corrected, and others gave it quite over. But, however Divines were divided in those days, upon the Doctrine of this Book, still they agreed in this, that Bertram and Ratramnus were the same, though Bertram is the most commonly used, and has been both in Sigebertus and Trithemius. Arch-Bishop Ussher is the first that quoted him under the Name of Ratramnus, taking it for an undoubted Truth, that Bertram and Ratramnus were the same. But Marefius being Asked his Opinion concerning this Author, by Father Dacubius, Wrote to him a Learned Epistle, inserted into the Second Tome of his *Spicilegium*, that came out in 1637, in which he maintains, That the Book bearing the Name of Bertram, is not Ratramnus's; but that it is the Book of Johannes Scotus Erigena, who did certainly Write a Treatise in the same Subject, in which he seemed to oppose the Reality of our Saviour's Body in the Eucharist. This Opinion was followed by Father Paris, a Canon Regular of S. Genovefa, eminent both for his Learning and Piety, in the Discourse he made upon this Subject, and which he put at the end of the First Tome of his Book, called, *The Perpetual Tenour of our Faith*: and of late by Father Harduin, in his Treatise of *The Sacrament of the Altar*. The Principal Reasons on which they ground their Conjectures, are these. 1. What Authors have said of the Book of Johannes Scotus, concerning the Body and Blood of our Saviour, does agree with the Book that bears the Name of Bertram. Asselin tells us, That it was a little Book, wherein he endeavored to prove, That what is Consecrated upon the Altar, is not really the Body and Blood of Christ; for a Proof whereof, he alleged several places of Scripture, which he explained contrary to the true meaning of them, and quoted, amongst other things, S. Gregory's Prayer in these words, *Perficimus in nobis tua, Domine, Sacramenta*, &c. to which he added next, *Specie sancta ista, non Veritate*. All which agrees with Bertram's small Book, wherein the Author aims to disprove the Reality of Christ's Body in the Eucharist. In order to which he alleges several Passages taken out of the Fathers, and amongst others, that very Prayer of S. Gregory, with this Gloss, *Dicit quod in Specie gerimus ista, non Veritate*. Berengarius, speaking of his Book, tells us, That it was Written by the Order of Carolus Magnus; and Bertram's his Book is thus Dedicated, *Ad Carolum Magnum*. 'Tis own'd, that Charles the Great is the same with Charles the Bald: But, since the Title of Great was not commonly given to this last, 'tis unlikely (some think) that two Authors should have Dedicated it to him: So that Bertram's his Book must be the same mentioned by Berengarius. 2. 'Tis alleged, That the Book of Johannes Scotus, and that of Bertram never appear'd together; and that the Authors who quoted the one, never quoted the other. 3. 'Tis affirm'd, that the Style, Genius, and Character of Bertram's his Book, is the same with that of Scotus; and that there is the same Spirit of Confusion and Contradiction which appears in his other Works, and the same Disagreement from the Doctrines generally

sider'd as different, because 'tis in a different state. And for this reason it is that he makes a Collection of Passages out of the Fathers against *Paschasin*, wherein mention is made of two or three Bodies of Christ, by reason of the different states of his Body. The same Expressions are moreover to be found in the Sermons of *Africanus* Archbishop of *Canterbury*, who seems to have copied *Retramus*.

This Way of Explaining the Mystery of the Eucharist was so far from being condemn'd in the time of *Berenzarius*, even by his Adversaries, that *Laufrank* makes use of it in the Dialogue he made the against him. Wherein he owns, that one may say of Christ's Body in the Eucharist, that it is the same which was born of the Virgin, and yet not the same; that it is the same, as to the Substance, Personality, and Virtue of its true Nature; and not the same, if we consider the Species of Bread and Wine. After the same manner *Algerius* does reconcile the Fathers, who seem to differ in their Opinions on this Matter. The Holy Fathers, says he, have observed this Duplcity, not of Substance, but of Form, when speaking of the Body of our Lord in the Eucharist, they say, that it was the same which was born of the Virgin, and in some sense not the same; the same in Substance, and not the same in Form. *Fulbertus* Bishop of *Chartres* makes the same Distinction in his Epistle to *Einardus*.

[* Many of the Ancient Fathers speak as *Paschasius*.] It is confessed, that many of the Ancients did use many Hyperbolic Expressions about the Sacrament, much like *Paschasius*, but it was to stir up Reverence to their Holy Mysteries, and convince Men that the Elements were not mere Bread and Wine, nor dogmatically to assert a Carnal Preference; for in their Doctrinal Discourses about it, they speak only of a Spiritual and Figurative Preference.]

The Question of *Stercoranifm*.

Another famous Question about the Eucharist was started in this Age; viz. Whether any part of the Eucharist be evacuated, as our other Food? They who stood for the Affirmative being called by the odious Name of *Stercoranists*. To understand clearly the state of this Question, we must remember the Eucharist consists of two Things, one inward and hidden, the other outward and sensible. The first is the Body and Blood of our Saviour, which are present in the Sacrament after an invisible manner; and the other consists of the Species of Bread and Wine, which appear to our outward Senses. None ever did believe that the invisible Body and Blood of Christ was subject to the same Conditions with our other Nourishment, or produced the same Effects. But because the Species of Bread and Wine under which 'tis contained feed our Bodies, we say without any scruple, that the Body and Blood of Christ are converted into our Substance, and feed our Body. This Expression was ever used in the Church. And some Fathers have proved the Resurrection of our Bodies, because it is not to be thought, says *S. Ireneus*, that our Fleish being fed with the Body and Blood of our Saviour, should remain for ever in a state of Corruption.

But if the Body of Christ has a nourishing property, 'tis not the Body it self by its own proper Substance; but it is by the outward Signs, the Bread and Wine, which nourish us by the Matter which God hath made as it were a Vehicle to us of the Body and Blood of Christ which in our Faith and Minds took up before the place of the material Bread and Wine. But notwithstanding that the Church has made no scruple to say, that the Body and Blood of our Saviour is converted into our Substance, and nourishes us by the Species of Bread and Wine, it was ever thought indeed even to think, much more to assert, that it was liable to the same Evacuation as our common Food, and that any part of it should go into the Draught. The first that seems to have took notice of this Question is *Origen*, whose Decision of it is in these Words, that this Food consecrated by Prayer and the Word of God goes down into the Belly, and so into the Draught, as to the Matter it does consist of, meaning the Species of Bread and Wine, not as to what it is made by Prayer. The Author of the Sermon of the Eucharist, which is in the fifth Volume of the Greek and Latin Works of *S. Chrysostom*, seems to differ in his Opinion. Is that Bread, says he, which you see with your outward Eyes? Is that Wine? Has that food the same fate as other sorts of food? God forbid, and let none of you have such Thoughts of it. This Author seems to deny it to be liable to the same Condition with our common Food. *S. John Damascene* embraces this Opinion in the 14th Chapter of the 4th Book of the Orthodox Faith; adding however, that the outward Species of the Eucharist is converted into our Substance. *Paschasius* is of the same Opinion, and says 'tis a Weakness to think that any part of this Mystery is under the same Laws with other Food. *Privilegium est ergo*, says he Chap. 20. *sicut in Apocrypho Libro legitur, in hoc Mysterio cogitare de Stercore, ne committatur in alterius cibi digestione*. And he offers, that all passes into our Flesh and Substance, without any Evacuation. *Retramus* indeed does own, that the spiritual Body of our Saviour is not under the same condition with other Food, and will not so much as have it said that it feeds our Bodies, seeing it is Food for our Souls. But he affirms, according to his Principles, that the visible and outward Species are under the same Laws with all other Food. This is all that is said by these Authors upon that Question.

But

But *Amalaricus* treats of it on purpose in his Letter to *Gonardus* a Monk, who took Exception at his spitting presently after his receiving of the Eucharist, supposing he might spit out some part of our Saviour's Body, the fear of which kept other Priests from spitting at such a time. To which *Amalaricus* answers, that being a phlegmatick Man, he could not long forbear spitting, and that he hoped, that for his Infirmary sake God will not deprive him of the Body of Christ his Saviour as the Nourishment of his Soul, if it be pure and humble before him, and that what he must needs eject for the Health of his Body, will be no prejudice to his Soul. There are his Words, *Et quod excrementum est propter Sanitatem Corporis, faciat exire sine dampno Animæ*. To this himself more at large, he thoroughly handles the Question, and makes this Observation, that the Body of Christ is upon Earth as often as he pleases; that nothing but an ill Disposition of the Mind can make the Body incapable of receiving it; so that tho' any part of Christ's Body should come out of his Mouth, unknown to him, one ought not therefore to think him irreligious, or that he despised the Body of our Saviour, nor think that his Body went to any place where God or that our Saviour's Body quickens our Souls; or rather, is the Life of our would not have it; that our Saviour's Body quickens our Souls; or rather, is the Life of our Souls; and therefore we do not take its Life away, tho' we part with it. To conclude, he says, 'Tis needless to enquire, whether our Saviour's Body, after it is received with an upright intention, be invisibly raised up into Heaven, or kept in our Blood, or through the Pores, the Lord exhaled into the Air, or issues out of the Body with issue into the Belly, and from thence into the saying, that whatever comes into the Mouth goes down into the Belly, and from thence into the Draught; but the chief thing that we ought to mind is, that we do not receive it *Indu-like*, with a treacherous Heart, that we do not slight it, but distinguish it (as we ought) from common Food. Thus *Amalaricus* propounds the Question, without deciding it, and does not declare his Opinion in the Matter.

Heribaldus Bishop of *Auxerre* having propounded the same Question to *Rabanus* Archbishop of *Mayence*, the Archbishop returned him this Answer; "As to your Question concerning the Eucharist, Whether being consumed and voided out of the Body as other sorts of Food are, it re-assumes the Nature it had before its Consecration upon the Altar? This Question, says he, seems to me foolish and pernicious, because our Saviour himself says in the Gospel, That whatever comes into the Mouth goes down into the Belly, and from thence into the Draught. The Sacrament of the Body and Blood of our Saviour is made of Things visible and corporeal; but it works Sanctification and the invisible Salvation both of the Body and Soul. There is no ground to think, that what is digested in the Stomach should return into its former state, a Thing avouched by no Man as yet. Here *Rabanus* supplies, that the Species of Bread and Wine in the Eucharist are under the same Laws and Contingencies with our common Food, and that they do not re-assume their proper Nature which they had before the Consecration. For it is plain, that he does not speak of our Saviour's Body, but of the outward Species of Bread and Wine.

Some Authors that were more scrupulous, fancied this Opinion unfuitable to the Dignity of the Mystery, and that it was more decent to think, either that the Species are annihilated, or that they went of a nameless Nature, or else are changed into Flesh and Blood, and not into Humours or Excrements to be voided. 'Tis the Opinion of an anonymous Author, quoted by *Erigerus* under the Character of a certain Learned Man, whose Work is inserted in the second Volume of *Dacoberius's* *Specilegium*. "This Author distinguishes two Things in the Eucharist; viz. the invisible Body of our Saviour, which is spiritual Food to the Soul; and the outward Food, which nourishes the Body: And telling us what becomes of this, he opposes two contrary Places of Scripture; one of our Saviour, teaching us, that whatever goes into the Mouth goes down into the Belly, and thence into the Draught; and the other of the Apostle, that makes a great Difference betwixt the Eucharist and other sorts of Food. The first Place makes no Exception at all of the Sacrament, but the second teaches us to distinguish it from our usual Food. That indeed it is eaten and swallowed down in the same manner as our usual Food, putting it into our Mouths, and conveying it down into the Belly; but when 'tis come thither, none but the Lord knows how he digests it. For we know, says he, that it may be consumed by a spiritual Power, that it may be kept for ever from Corruption, because God may do what he pleases with his Sacrament. But God forbid it should be subject to be conveyed into the Draught, or capable of being digested, corrupted or consumed by Heat, or altered by any other Cause, &c.

Erigerus makes a more strong Opposition against the Opinion of *Rabanus*, and says, 'twas a scandalous Thing for *Heribaldus* to propose such a Question to him, but more scandalous for *Rabanus* to have minded it, and most scandalous to have solved it as he has done. He declares himself against him, affirming that the Symbols of Bread and Wine are not voided out of our Bodies, nor changed into useless Humours or Excrements, but into our Flesh and Blood, to be raised again for the Dead.

Guilmontus was of the same Opinion with *Erigerus*, affirming, That, though a Man may be nourished by the Species of the Eucharist, yet no part of it is turned into Excrements. That they *du* and are never purged off, corrupted, or any way altered, whatever they seem to be, either to try the Faith of the Elect, or to punish the Neglect of those who keep 'em too long. That no Vermin can eat them, no Beast cat them; and, if such a thing happen, the Sacrament is, by Miracle, conveyed to some other place. Now, to obviate this Objection, That if a Priest should Consecrate one great Loaf, or several Loaves, a Man might live upon it, and shall void his Excrements in the usual manner, he declares, that in this case the Sacrament is also miraculously convey'd away, and an Unconsecrated Loaf substituted in the room of it by the Angels, or by the Evil Spirits, to cheat the Hereticks.

Amalaricus
upon the
Question of
Stercoranifm.

Opinion upon the Question of Stercoranifm.

The Sentiments of a nameless Author upon the Question of Stercoranifm.

Erigerus's Opinion upon the Question of Stercoranifm.

Guilmontus's Opinion upon the Question of Stercoranifm.

A Judgment upon Rattramus.

The Fortune of Rattramus his Book, concerning the Body and Blood of our Saviour.

The Editions of the other Books of Rattramus.

Johannes Scotus Erigena.

Rattramus had yet another Controversie about the Expression of *Trina Deitas*, and Writ a Book against *Hincmarus*, to justify it; which Book is lost. Lastly, He attempted to Confute the Objections of the Greeks against the Latin Church; his Treatise upon this Subject is yet extant, and we shall speak of it in its proper place. He lived till towards the latter end of this Century, and got himself such a Name, that there was no Question debated in his Time, but *Rattramus* was desired to Write upon it.

His Book of the Body and Blood of our Saviour was Printed the first time at *Colen*, in 1532, under the Name of *Berramus*; and afterwards at *Basil* in 1550. They that were employed in the Censure of Books, in Execution of a Decree of the Council of *Trent*, did put it amongst the Prohibited Books. Afterward *Sixtus Senensis*, *Delessensius*, and *Genebrardus Santonensis*, lookt upon it as a Book forged by *Oecolampadinus*. Pope *Clement* the VIII. did likewise reject it as an Heretical Book; which he was followed by *Bellarmine*, *Quirogo*, *Sandaval*, and *Alamus*. Yet notwithstanding, the Divines of *Louvain* making, in the year 1671, an Index *Expurgatorius* for *Flanders*, did not absolutely Prohibit it, but only till it were Corrected. This Opinion was followed by *Regisius*, and some others. Cardinal *Perron* did not think it spurious, though he was no Friend to the Doctrine of it. In 1657, *Monsieur de Marca* laboured very hard to make it pass for *Scotus* his Book, in the Letter annexed to the Second Volume of the *Spicilegium*: Which, in process of time, became a common Opinion, defended by Father *Paris*, in his Dissertation at the end of the First Part of his Book of Perpetuity, &c. Yet it does not appear, that the Author of this Book was altogether of that Opinion, or that he offered to decide who was the Author of that Treatise. But he made a Discourse upon that Author's Opinion; wherein he plainly shews, that he did not directly oppose the Real Presence; though at the same time he owns, there are some Passages apt to make one believe, that he was no Favourer of it. Father *Paris* his Opinion in this case soon became the most prevalent amongst the Roman Catholics; while the Protestants maintain'd firmly, that that Book was *Rattramus*'s. But in 1680, Father *Mabilon* did clearly convince the Roman Catholics of their Prejudice in this case, by proving in his Preface to the Second Volume of the Fourth Age of Benedictine Writers, that the Book was *Rattramus*'s; and defended withall his Doctrine as Orthodox. Which Book was afterwards (*viz.* Anno 1672.) Printed at *Paris*, according to the Manuscript of *Lobbes*, with a Translation into French, by a Doctor of the Sorbon, who Writ the History of the Fortune of this Book, and defended its Doctrine in his Preface. Father *Mabilon* having thus both by Acts of Argument, and the Authority of the Manuscripts by him quoted, reclaimed the best part of the Roman Communion from their Mistaken Opinion of *Monsieur de Marca*, and Father *Paris*, yet Father *Harduin* stood true against him; and in his Book of the Sacrament of the Altar, Printed in 1699, endeavour'd to prove, he had a Design of destroying the Real Presence. The Protestants took care to have this little Book of *Rattramus*, at divers times, Printed and Translated. There are extant some old Translations of it, Printed in 1558, and 1560; and a New one, published in 1653. [But the Best of these is that which was Printed at *London* 1686, with an Excellent Preface, vindicating *Berramus* from all Popish Objections, with much Reason and Learning.]

The other Treatises of *Rattramus* have not been so well known, nor so often publish'd, and have not appear'd in publick before this Century. His two Books concerning Predestination were Printed in the Collection made by Father *Mauguin* of the Authors of the Ninth Century, upon Grace, published in 1650. [Tom. I. p. 29, and are since put in the *Biblioth. Patrum*, Tom. XV.] and his two other Works, *viz.* That of our Saviour's Birth of the Virgin Mary, and the Four Books against the Greeks, were put out by Father *Duchesne*. That of our Saviour's Birth, in the Fourth Tome of his *Spicilegium*, which came out Anno 1655; and the Four Books against the Greeks, in the Second Tome of the same Collection, Printed in 1657.

Johannes (a.) Surnamed *Scotus*, or *Erigena*, from Ireland his Native Country, had likewise a great share in the Contests about the Eucharist and Grace. He came into France about the beginning of the Reign of *Charles the Bald* (b.) And being a Man of Parts and Learning, a good Penitentiary, and well skilled in the Greek Language, which few People were then well acquainted with in these Parts, (c) he got himself a good Fame, and was accord-

(a) Surnamed *Scotus*, or *Erigena*, from Ireland his Country. [All the Ancients assure us, that this Author was a Scot. *Hincmarus* speaking of him, L. 1. de *Prædest.* c. 31. has these words, *Auctor iustitiarum a multis Joannes Scottigena. Anastasius* the Library-keeper, *Joannem ius Scottigenam*. And Pope *Nicolas*, in a Letter to *Charles the Bald*, *Quidam ut Joannes genere Scotus*. The other Authors of that Time that Wrote against him, call him *John Scot*, or simply *Scot*. And, 'tis well known, that in those Times Ireland, not Scotland, was called by the Name of *Scotia*. *Thibaudus* gives him the Name of *Erigena*, or *Erigena*, which imports the same with *scot*; Ireland, in the Language of his Country, being called *Eri*, or *Erin*.

(b) He came into France in the beginning of the Reign of *Charles the Bald*. [In 851, he had already raised his Reputation so high, that he was consulted

about the Question of Predestination, as we have already observed; which is an Argument, that it was come hither before that Time, that is, about the beginning of *Charles* his Reign. But 'tis not likely that he did not come with *Alcuinus* to found the University of *Paris*, or that he was a Disciple of *Beda*, as some Authors have pretended, because he died not till about the year 870.

(c) He became in a little time very eminent. [Pope *Nicolas* says of him, That he was a noted Man in the University of *Paris*. These are his words, *Auctore Parisiis in studio juris cum olim capitali fuisse perhibetur*. Certain it is, that *Charles* had a singular esteem for him, by whom he was Consulted about the Question of the Eucharist; as he was by *Hincmarus* and *Pardulus*, about the Doctrine of Pre-

dingly

dingly regarded by the King, who had a particular respect for Learned Men. But, having introduced some Errors, for which he was Cited by Pope *Nicolas* I. who Writ to *Charles the Bald* to send him to *Rome*, or to expel him from the University of *Paris*, in which he made a good Figure, he took a dislike to France, and (d) withdrew into England about the year 864, where he died (e) about the year 874. (f) He seems not to be the same with *Johannes Scotus* Abbot of *Etheling*, who was *Grimbaldus* his Companion, and Maltre to *Alfred*.

One of the Principal Works of *Johannes Scotus Erigena*, was his Treatise concerning the Body John Scot and Blood of our Saviour. Which Book is left, unless it were that which bears the Name of *Rattramus*, the Improbability whereof we have sufficiently proved. In that Treatise he asserted, that concerning the Sacraments of the Altar were not the real Body and Blood of Christ, but only a Remembrance of both. This Doctrine he did not fully explain. But if we may give credit to *Alfred*, and that was the Drift of it. The Book was Dedicated to *Charles the Bald*, who had commanded *Alfred* him to Write on this Subject. And *Berngarus* quoted this Author, as one that had Taught the Doctrine he had stood for, wherein his Adversaries did not contradict him. But they condemned the Book of *John Scot*, as containing *Berngarus*'s Error; and it was attained for that Reason by the Synods of *Verceil*, *Paris*, and *Rome*, by which means it might come to be lost. It was Written against by *Aldred*, a Monk of the Abbey of *Fleury*, who murthered against it a Collection of Passages out of the Fathers, inserted into the 12th Volume of the *Spicilegium*. John Scot Writ moreover two Books about Predestination; Five Books of Natures, or about The Body of Natures by John Scot. and a Book of Vision. We have already spoken of his Books of Pre-

(d) Withdrawn (or fled) into England. [Quare & Hæreticus putatus est, says *Simeon* Duncelmensis, *opus opinionis participis fuisse disposuit Nicolaus Papa, qui at in Epistola ad Carolum, Relatum est Apostolatus noster, &c. Propter hanc ergo Infectionem tadtum eum Francie, &c.* *Matthew* of Westminster, and *William* of Malmesbury speak much to the same purpose. Pope *Nicolas* I. being dead in 868. if *Scot* was forced by his Letter to return into England, he must have dy'd from him to the rest speaks doubtfully of it. They, who affirm, That he was called thither by King *Alfred*, who did not begin to addit himself to Learning till after the year 880, and that he was Companion to *Grimbaldus*, who quitted France not till after that year; it appearing by a Charter, that he was yet residing in his Abbey, Anno 880.

(e) About the year 874. [Anastasius the Library-keeper, in a Letter to *Charles the Bald*, dated the 12th of the Calends of April, Anno 875, speaks of him as of a dead Man. Which is another Argument against those Mens Opinion, who make this *Scotus* a Tutor to King *Alfred*, and Companion to *Grimbaldus*. What Death he died, is a Thing very uncertain. The forementioned Historians, and many others, say, That he suffer'd Martyrdom, and that he was slain by Children, that Stabbed him to before the year '87. Thirdly, The Abbot of *Etheling* was both Priest and Monk, which we do not read any where of *John Scot*; and he was himself so far from owning it, that he calls himself only *Servus*, or *extremus Servorum*, or *extremus Sophia Studentium*. But 'tis certain that he lived at Court, as appears by the Epistle sent him by *Pardulus*, and by his Preface to the Book of Predestination. Fourthly, The Abbot of *Etheling* was slain by some Assassins in his Abbey-Church towards the year 895, being then a strong Man, and one that could defend himself, as *Assurus* avers it, who relates his Death, and says, That he stood in his own Defence, *quod bellicosa Aris non expers esset*; whereas our *Scot* was dead long before: but put the case he had lived till then, he could not then be a strong Man, or able to make any Defence. Fifthly, *William* of Malmesbury makes a Distinction of those two *Johns*; but he mistakes in his Supposition, that they were both called into England by *Alfred*. *Assurus*, a Contemporary Author, makes mention but of one *Scot* called into England by *Alfred*.

to one, with the Epistle of *Sophista* proper to our *Scot*; that of *Martyr* proper to the Abbot of *Etheling*, and the Day of the Bishop's Death. However we Read in the Book of English-Martyrs, and also in a Roman Martyrology Printed at Antwerp in 1586, these Words, *Eodem Die* (speaking of the Fourth Day of the Ides of November) *Sandti Joannis Scoti, qui Graphitis Perforatum confessus Martiri* *Cornvan* ad episcopi est. But there's no such Thing to be found in all the other Roman Martyrologies. The Reason why I date not his Death before the year 874, is, because in some Greek and Latin Verses, Written upon an Ancient Glassary, bearing the Name of *John* at the head of it, he speaks of Pope *John*, who was not raised to the Papal See till towards the end of the year 872. And if those Verses be his, 'tis like he was then come back into France.

(f) He seems not to be the same with *Johannes Scotus* Abbot of *Etheling*. [The Reasons which induce me to believe, that our *John Scot* was not the Abbot of *Etheling*, are these: First, That the Abbot of *Etheling* was an East-Saxon, a Saxon of Germany, or at least of Essex, and *John Scot* an Irishman. Secondly, The first was called into England by *Alfred*, and came thither with *Grimbaldus* after the year 880; whereas *John Scot* withdrew from France into England upon a Dispute, and died before the year '87. Thirdly, The Abbot of *Etheling* was both Priest and Monk, which we do not read any where of *John Scot*; and he was himself so far from owning it, that he calls himself only *Servus*, or *extremus Servorum*, or *extremus Sophia Studentium*. But 'tis certain that he lived at Court, as appears by the Epistle sent him by *Pardulus*, and by his Preface to the Book of Predestination. Fourthly, The Abbot of *Etheling* was slain by some Assassins in his Abbey-Church towards the year 895, being then a strong Man, and one that could defend himself, as *Assurus* avers it, who relates his Death, and says, That he stood in his own Defence, *quod bellicosa Aris non expers esset*; whereas our *Scot* was dead long before: but put the case he had lived till then, he could not then be a strong Man, or able to make any Defence. Fifthly, *William* of Malmesbury makes a Distinction of those two *Johns*; but he mistakes in his Supposition, that they were both called into England by *Alfred*. *Assurus*, a Contemporary Author, makes mention but of one *Scot* called into England by *Alfred*.

destination.

Thirdly, Because he owed his Ordination to an Excommunicated and Deposed Bishop. Fourthly, Because having given a Promise in Writing, That he would never molest him, he had broken his Oath within 40 days after his Intrusion. To which no Answer was given: but, in stead of it he was pressed again to Resign, which he constantly refused. So that the Assembly broke up this second time, as the first, *re infecta*. In the following Sessions, the Emperor caused no less than 72 Witnesses to be heard; who Deposed, That he was not raised to the Patriarchal See according to the Canons; but, with much Bribery, and by the Emperor's Favour. Whereupon was Read the Thirteenth of the Apostles Canons, which Ordains, That if any one becomes a Bishop by the Secular Power, he ought to be Deposed. In fine, after a long deliberation, the Council pronounced his Deposition; and bringing him before them, his Pontifical Habit was put on, and he was presently Develted of the same.

Image-worship was another Thing debated in, and Confirmed by this Council; The Ads whereof were accordingly divided into two Parts, one about Images, and the other about *Ignatius* his Deposition. Therefore perhaps the *Greeks* call it, The First and Second Synod; or, if rather give credit to *Zonaras*, and *Balsamon*, 'twas because the Resolutions taken at the first Sessions being not set down in Writing, by reason of some Troubles, another Sitting was appointed, in which the Determinations of both were reduced into Writing. These two Authors give us an account of XVII. Canons made in this Assembly.

The Canons of the Council of Constantinople.

The First is, To prevent an Abuse in the Foundation of Monasteries. For many of the Founders retained the Property thereof, and disposed of Monasteries as of their other Estates. To prevent which disorder, 'tis ordained by this Canon, That no Monastery shall be erected, but with the Bishop's Advice and Consent, who is to Consecrate it; That an Inventory shall be made of the Situation, and Appurtenances of the Monastery, and all that belongs to it, which shall be kept in the Archives of the Bishoprick; And that it shall not be lawful for the Founder to make himself Superiour of it, or to make any other that he thinks fit, without the Bishop's Concurrence.

The Second Canon is levelled against those who put on a Monk's Habit, without observing the Rules and Constitutions of a Monastick Life. To redress which Grievance, 'tis ordained by this Canon, That a Monk shall do nothing but by the Superior's Direction, to whose Rules he is subject, and in whose Monastery he shall be bound to live.

The Third enjoins the Superiours to make an Inquiry after such Monks as have left their Monasteries, and to shun them up again.

The Fourth prohibits the Monks to quit their Monasteries, either to retire themselves into Secular Houses, or to change Monasteries; leaving the Bishops a full Power to Remove them, if they think it necessary.

The Fifth imports, That the Monks Habit shall be given onely to such as have been proved Three Years, except in case of Diseases, which may allow of a shorter Time; or when such as are admitted, have formerly led a kind of Monastick Life in the World, it is sufficient, in this case, to keep them in the State of Novices Six Months.

The Sixth Canon declares, That Monks ought to have nothing of their own; that, before they turn Monks, they may freely dispose of their Estates; but after they are entered, the Monastery has the sole and intire Property of all they have, and they are disabled from using, or disposing of it as their own. That in case it be discovered, that any of them has retained an Inheritance to his own proper use, it ought to be Sold, and the Money given to the Poor. All which Regulations extend, by Act of the Council, not onely to Monks, but in like manner to Nuns.

The Seventh forbids all Bishops to Found Monasteries at the Charge of their Dioceses. Which was to prevent the Ruin of Bishopricks, the Bishops in those Times being apt to bestow all their Cares and the Incomes of their Bishopricks, upon Erecting and Founding of Monasteries.

The Eighth is against such as voluntarily assumed to themselves the Office of Bishop, or caused themselves to be made such, without an Urgent Necessity, as in case of Distate. And such it Condemns to be Deposed, if Clergymen; and if Laymen, to be Excommunicated.

The Ninth is against those who strike and abuse others.

The Tenth ordains, That those shall be Deposed who shall take upon them to convert into Popish Uses, Vessels, or Sacred Vestments, made use of at the Altar.

The Eleventh forbids all Clergymen to take upon them Secular Employments, or Offices.

The Twelfth forbids to Celebrate, or Administer the Sacraments in private Chappels, without the Bishop's Consent.

The Thirteenth prohibits all inferior Clergymen to separate from their Bishop, before he be Tried and Condemned by his Judges.

The Fourteenth contains the same Prohibition to Bishops; in relation to their Metropolitans.

By the Fifteenth the same Thing is ordered to be observed, in relation to the Patriarch; except in case of Heresie, if the Patriarch do publicly Teach it. In which case those that forsake his Communion, before the Judgment of the Synod, ought not onely not to be Deposed, but are worthy of Praise for so doing. Which ought to be understood of a manifest and condemned Heresie.

The Sixteenth enjoins, That no Bishop shall be Ordained in a Church, the Bishop whereof is still living, unless he has voluntarily Resigned his Bishoprick, or has been Deposed in Due Form. But, if a Bishop do forsake his Flock, and absents himself Six Months from his

his Church, without a lawful occasion, he ought to be Deposed, and another put in his place.

The Seventeenth forbids to raise a Lay-man or a Monk immediately to the Episcopal Dignity.

These are the Canons said to be made by this Council. The first appear to have been made Indirectly against *Ignatius*; but the two last do plainly condemn the Conduct of *Photius*. Which might suggest a belief, that they were made by another Synod; but that 'tis usual with Men to appear more severe against those Disorders they themselves have been guilty of.

Photius was not easily d'd in Depositing *Ignatius*, and stripping him unhandlily of his Sacerdotal Habit; but to extort a Resignation from him, he caused him to be shut up in a close narrow Prison, where he received very ill usage. And there he was forced to make a Cross over a Writing, the Contents of which were, That he owned himself unworthy of being a Bishop, and that he had not been duly raised to the Patriarchal Dignity, but with Bribing and Favour; and that he was not the Lawful Possessor of it, but a Usurper. This Signature being thus extorted from him, he was left undisturbed in the Palace of *Paph*. Mean while he drew a Petition, by way of Appeal, to the Pope; wherein having represented his Case to His Holiness, as it is related here, he begs of him that he will Commiserate him, and lend him his helping Hand, in Imitation of his Predecessors *Fabian*, *Gulius*, *Innocent*, *Leo*, and all those that have laboured for the Propagation of the Faith and Truth.

But *Ignatius* his Adversaries, not contented with his forced Resignation, perswaded the Emperor, That it was fit he should Publicly Read it himself in the Church, and Anathematize himself. In order to which, upon a Whitsunday, his House was beset with Guards. Which *Ignatius* perceiving, made his Escape in a Country-man's habit, with Baskets, and got over into the Islands, where he abided, shifting frequently his Habitation, for fear of being discover'd. In August following there hapned an Earthquake at *Constantinople*, which the People attributed to the Persecution of *Ignatius*. For which reason, the Princes were forced to Promise, That he should no more be molested, nor any harm done him for having concealed himself, or to any Person or Persons that had concealed him. Which Promise being made publick, *Ignatius* discovered himself, and was sent back into his Monastery, there to live in quiet. Whereupon the Earthquake ceased, and the *Bulgarians* were converted.

Zachary and *Radaldus* being returned to *Rome*, declared onely to the Pope, by word of Mouth, that *Ignatius* had been Deposed, and *Photius* Raised in his stead to the Sec of *Constantinople*, but concealed from him the share they had in it.

Two days after came an Ambassador, named *Leo*, from the Emperor, with two Volumes, containing the Acts of the Council at *Constantinople*; one concerning *Ignatius* his Deposition, and the other about Images. He also brought a Letter from the Emperor to the Pope, wherein he desired his Assent, under his own hand, to the Deposition of *Ignatius*, and the Promotion of *Photius*. At the same time a Monk, by Name *Theognostus*, came to *Rome* from *Ignatius* in a Layman's habit, who informed the Pope of what had passed. The Pope, far from doing what the Emperor desired of him, Wrote immediately a Letter to all the Patriarchs, wherein he declared his Dislike of *Pope Nicholas* his Deposition, and *Photius* his Intrusion. He Wrote likewise to *Michael* the Emperor, chollas his that he would never yield his Consent to the Deposition of *Ignatius*, nor the Ordination of *Photius*. Letters up- And, whereas, to justify this last, *Nectarius* and *S. Ambrose* were alledged as two Presidents, being on the De- made of Lay-men Bishops; he makes it out, that they had a particular Calling, and that they had not been Ordained to thrust a Bishop out of his See. He answers farther to the same Instances, and that of *Tarsus*, in the Letter he Writ at the same time to *Photius*, that it is for the good of the Church, through Necessity, or by a particular Inspiration of God, that the Laws of the Church have been dispensed with upon such Occasions; but that none of those Reasons could take place in his Ordination. He complains, that *Photius* refuses to own or observe the Popes Decretals, because they condemn his Ordination. He does acknowledge, that some Churches may have particular Customs different from those of *Rome*. But he maintains withall, that this Way of Ordaining a Lay-man Bishop, contrary to the Canons, and the General Laws of the Church, ought not to be tolerated. His farther Complaints are, That his Legates were not used with that Respect he expected; that they had been detained a long time without the freedom of speaking to any one, and that they had been forced by Threats to consent to the Deposition of *Ignatius*, and the Intrusion of *Photius*. These three Letters are under the same Date, viz. March 18th, 862.

The Pope having sent them to *Constantinople*, and other parts of the World, a Council was called by His Holiness at *Rome*, in order to have this Business thoroughly examined. The Pope knew not at first how much his own Legates had contributed to the Deposition of *Ignatius*, and thought they had been forced to it. But, hearing that they had been corrupted by *Photius*, and that they on the Or- themselves had Deposed *Ignatius*, and owned *Photius*, he thought himself bound, for the Vindication and Honour of the Holy See, to call this Synod. *Radaldus* did not appear, but *Zachary* did; who being convicted to have had a hand in the Deposition of *Ignatius*, and to have acknowledged *Photius* as the Lawful Patriarch, he was Deposed and Excommunicated. He afterwards did acknowledge his Fault, declaring, That he had acted contrary to the Orders he had received from the Holy See, by Consenting to the Deposition of *Ignatius*. *Radaldus* being absent, his Condemnation was put off till another time.

The Persecution of Ignatius.

A Council held at Rome upon the Deposition of Ignatius.

John, Bishop of *Perge*, from *Ignatius*; *Peter* of *Sardinia* from *Photius*; and an Officer, Named *Beglinus*, from the Emperor. *Peter* of *Sardinia* perished by a Ship-wreck, in the Gulf of *Dalmatia*; the other two had better luck, and came safe to *Rome*. Where they found *Pope Nicholas* dead, and *Adrian* raised into his Place, who received them very graciously. They showed him the Acts of the Councils held by *Photius* against *Ignatius*, and *Pope Nicholas* I. *Adrian* called a Synod, which Condemned them to be Burnt, and Excommunicated *Photius* a second time. Next he presented to them two Bishops, by Name *Damasus* and *Stephen*, for his Legates, to Act in his Name in the Council to be held at *Constantinople*.

The Council of Constantinople, being the VIII. General Council.

This Council was Summoned by *Photius* the Emperor in the Third year of his Reign, and the Second of that of *Constantine* Ind. 3. Anno 869. of the Common Account. They met in the Church of *S. Sophia*, on the right side, where the Catechumens were commonly instructed. In the midst of the Assembly were placed the Holy Gospels, with a Cross. It began the Fifth of *October*, and ended the last day of *February* following. During which time they had Ten distinct Sessions. As to the Number of Bishops assisting therein, it vary'd very much. At first it consisted only of the Pope's Legates, viz. *Damasus* Bishop of *Offida*, *Stephen* Bishop of *Nepi*, and *Marius* a Deacon; *Thomas* Arch-Bishop of *Tyre* representing the Patriarch of *Jerusalem*, and *Ignatius* Patriarch of *Constantinople*. With them did 12 Bishops sit, by their Order, who had firmly adhered to *Ignatius* his Cause and Interest. In the Second Session they admitted Ten Bishops, who begged Pardon for having sided with *Photius*. The Third consisted only of 23 Bishops, and the Fourth of 21. In the Fifth there was Two Metropolitans, to wit, of *Ephesus* and *Cyprus*, who had been in the former; but on the other side some of the Bishops that had been in the former, did not appear in this. The Sixth consisted of Thirty seven Bishops, their Number increasing as the Bishops that had stood for *Photius* came in and subscribed a Writing, whereby they rejected him, and owned *Ignatius*. The next Two were not more numerous. But the Ninth, at which *Joseph* was present, as Deputy from the Patriarch of *Alexandria*, was composed of above 60 Bishops; and the last of above 100, who all subscribed to the Decisions of the Council. At all their Sitzings there were Senators, Noblemen, and Officers of the Emperor, with *Babanes* the head of them, who spoke to the Bishops in the Name of all. The Emperor was there in Person at the Sixth, Seventh and Eighth Sessions. *Constantine* came thither with him at the Ninth, at which were present also *Anastasis* the Library-Keeper, and *Eberard*, as Ambassadors from *Levis* Emperor of *Italy*, besides Two Ambassadors from the King of *Bulgaria*. Almost all the Bishops were of *Asia*, *Thracia* and *Greece*.

The first time they sat was *October* the 5th. The Pope's Legates, *Ignatius* Patriarch of *Constantinople*, a Deputy from the Patriarch of *Jerusalem*, *Thomas*, Metropolitan of *Tyre* representing the Patriarch of *Antioch*, that See being then Vacant; and the Noblemen being met, they sent for the Bishops in, who had been persecuted for the Cause of *Ignatius*, being 12 in Number, viz. Five Metropolitans of *Greece*, and Seven Bishops, who accordingly took their places in the Council. Then *Babanes*, the Chief of the Noblemen, Read aloud the Emperor's Exhortation to the Council; wherein he declared, That having purpos'd to put an end to the Differences that troubled the Peace of the Church, he had sent for Legates from the Bishop of *Rome*, and Deputies from the other Patriarchs, to hold an Oecumenical Council; that he exhorted the Bishops to come with a Spirit of Peace, and to seek out Remedies for the present Evils. Whereupon *Babanes*, turning to the Pope's Legates, desired them, in the Bishop's Name, to declare unto them whence they came, and what Power they had. They answered, That it was never done before in any Synod, to examine the Power of the Pope's Legates. To which *Babanes* reply'd, That what he did was not for want of Respect to the Holy Apostolick See; but because the late Legates *Radaudius* and *Zachary* had deceived them, by abusing their Power. This Reason being allowed of, they presented the Pope's Letter to the Emperor; which was Read in Latin by *Marius* the Deacon, one of the Legates, and turned into Greek by *Damian* a Clergy-man, the Emperor's Interpreter. In this Letter *Adrian*, having Congratulated *Basilus*, concerning his Elevation to the Imperial Throne, Commends his Design of restoring Peace to the Church, and his Application to the Holy See to find out a Remedy for the Evils the Church of *Constantinople* did lie under: He approves of what he had done in the behalf of *Ignatius*, and against *Photius*; and returns him his Thanks for his proceeding in that Matter, according to the Judgment of the Holy See, and the Modern Bishops. As to those Bishops, and other Persons, that had Troubled the Peace of the Church, and continued to hold Communion with *Photius*, after his Condemnation, he says, They ought to be differently uld according to the difference of their Faults, which he leaves to the Judgment of his Legates and *Ignatius*. And, whereas the Emperor had desired, they should not be proceeded against to the utmost rigour; He tells the Emperor, That he is very much concerned at it, because not only by the Judgment of *Nicholas* his Predecessor, which he has Subscribed to, but also by the Laws of the Church, they ought to be most severely Punished, without any hopes of their Restauration. However, for Peace-sake, and to save a great many Men, his Opinion was, That Moderation might be used, and some favour might be shewed them, as has been practised on the like occasions by the Popes his Predecessors, of which he gives some particular Instances. That therefore he desires the Meeting of a Council, wherein his Legates shall preside; who, upon their knowledge of the Persons and their Faults, may be competent Judges thereof. That a Declaration of Abhorrence shall be made against the Council held against the Holy See, and all the Acts thereof shall be Burnt.

He likewise exhorts the Emperor to make all the Bishops subscribe to the Decrees made in the Synod of *Rome* against *Photius*, and for *Ignatius*. In conclusion, he prays him to send him back four Monks, fled from *Italy* into *Constantinople*; and recommends unto him his Legates, together with *John* Bishop of *Silea*, *Ignatius* his Deputy, and *Basilus* his Envoy. He prays him to excuse their long Tarrying, as being none of their Fault; for he could not possibly dispatch them sooner, having upon him the Care of so many Churches.

This Letter being Read, the Deputies of the other Patriarchs were likewise desired to read their Letters, that Information might be had both of their Qualities and Power. *Elias*, Deputy of the Patriarch of *Jerusalem*, said, They could not be ignorant who they were, and that they might know it by the Emperor's Exhortation; However, to satisfy the Desire of the Assembly, he declared, That *Thomas* Bishop of *Tyre* represented the Patriarch of *Antioch*, during the Vacancy of that See, being the first Metropolitan of that Patriarchate, and consequently had no occasion to bring Recommendatory Letters; and that he spoke for him, because he could not speak Greek without some difficulty. As for himself, that he had a Letter from *Theodosius* his Patriarch to *Ignatius*, which had been already read, and might be read again. The Contents of which Letter were, That he durst not before Write unto him, or send any body to him, for fear of incurring the Suspicion and Persecution of the Prince of the *Saracens*, whom *Jerusalem* was then subject to, and who treated the Christians with a great deal of Humanity, suffering them to Build Churches, and to have a Free Exercise of their Religion, without any Violence or Hardship put upon them; but, that having receiv'd his Orders to Write to him, he sends him *Elias* to Represent his Person, a Man of Eminent Parts, able to give a sound Judgment of Things under debate; that the Prince of the *Saracens* appointed *Thomas* Bishop of *Tyre* to bear him Company; and that he desires him to obtain from the Emperor the Liberty of some *Saracens* who were his Prisoners; whereby the *Saracens* Anger might be appeas'd, who otherwise threaten'd the Christians.

Then was Read the Paper sent by the Pope to be Subscribed by all the Bishops, containing an Excommunication of all Hereticks, particularly of *Photius*, and all the Opposers of Image-worship, with a general Approbation of all the Proceedings against *Photius*, and *Gregory*, Bishop of *Syracuse*, by the Popes *Nicholas* and *Adrian*, a Condemnation of all that had been done by *Photius* against the Holy See; and lastly, an Acknowledgment of *Ignatius* as the Lawful Patriarch. This Form was approved of by all the Bishops, and the Deputies from the East. *Thomas* and *Elias* said, They agreed to it, and desired to hear it Read. The like Form was drawn up at *Constantinople*, before the Legates came thither, and contained Six Articles. In the first, they acknowledge *Ignatius* as the Lawful Patriarch. In the second they declare, That all the Bishops who had stood by *Ignatius*, and therefore Deposed by *Photius*, ought to be restored to their respective Sees. In the third, they give it, as their Opinion, That all Priests, or other Clerks Ordained by *Methodius*, or *Photius*, who joynd with *Photius*, and are returned into the Church since his Excommunication, may be admitted and restored, after they have performed such Penances as shall be laid upon them. In the fourth, they declare *Photius* Degraded from his Sacerdotal Office, and incapable of Restauration, and do farther Anathematize him, in case he do not submit to the Pope's and their Judgment. In the fifth, they declare *Gregory*, Bishop of *Syracuse*, Condemned and Deposed, and all that have been Ordained by *Photius* unworthy of the Sacerdotal Office. In the last, They recommend the Execution of these Things, declaring they have, in all Points, conformed themselves to the Judgment of Pope *Nicholas*, and Excommunicating all Persons that do not submit to His and their Judgment. Which Articles were approved of by the Pope's Legates, and the whole assembly in General. Whereupon the Pope's Legates, and the Deputies from the Patriarchs of the East, being Asked by the Commissioners, Why they had Condemned *Photius* in his absence; They gave their Reasons why they refused either to see or hear him, together with the Reasons which had induced them to own *Ignatius*, whom all the Patriarchal Churches had acknowledged to be the Right Patriarch. This done, the Session concluded with Acclamations for the Emperor, the Emperess, and the Patriarchs.

In the Second Session, the Pope's Legates, *Thomas* of *Tyre*, *Elias* the Deputy from *Jerusalem*, and the Twelve Bishops that had firmly adhered to *Ignatius*, being met with the Emperor's Commissioners, *Paul*, the Keeper of the Records of the Church of *Constantinople*, said, That the Bishops that had stood for *Photius* Pray'd to be Admitted. Which being granted, they declared; That they had been Ordained by *Methodius*, or by *Ignatius*; acknowledged their Error in siding with *Photius*, Begged Pardon for the same, and presented a Petition, the substance whereof is as followeth. That having been drawn in by the Artifices of *Photius*, or prevailed upon by the fear of Persecution, and the Punishments he had threaten'd them with, and inflicted upon *Ignatius* his Friends, they had been forced to own and support him; that they Acknowledged their Fault, and begged pardon for it; protesting, They should never adhere to *Photius*, or any of his party, as long as they should continue in their Obstinacy. This Petition of theirs being presented, the Pope's Legates declared, That they received them. The Form was read unto them; who, having approved of, and subscribed unto it, their Petition being laid upon the Gospel and the Cross, they presented it to *Ignatius* the Patriarch, who restored unto them their Pontifical Habit, and then they took their places in the Council. Though the number of the Bishops be not expressly mention'd, yet Ten of them are named in this Session.

The Priests Ordained by *Methodius* and *Ignatius*, who had sided with *Photius*, were likewise admitted; who, having presented a Petition to the same purpose as the former, and subscribed to

prove to have been any ways Instrumental in such an Impiety, shall do Penance, and be excluded during the space of Three years, from the Communion of the Church, viz. one year in each degree of publick Penance.

The Seventeenth renewing the Sixth Canon of the *Nicene* Council, concerning the Rights and Privileges of the Patriarchs, declares, That both at *Rome*, and in the Patriarchates of *Antioch* and *Jerusalem*, the Patriarchs shall be Impowered to Summon to their Councils all the Metropolitans whom they Ordain, or Confirm, by giving them the *Pallium*, and likewise to Reprove and Correct them. That it shall be no lawful Excuse for the Metropolitans to alledge, That their Princes will not give them leave to go out of their Dominions, or that they are bound to hold a Synod twice a year, because they ought to perform the Good of a Whole Diocese, that is, of several Provinces, procured by a Patriarchal Synod before that of one Province. That it is needless for Princes to be present at these Synods, because it does not appear, that they have assisted at any but General Councils. It is therefore ordered by this Council, That the Metropolitans which any but General Councils. It is therefore ordered by this Council, That the Metropolitans shall any be Summoned by their Patriarch, and shall not appear Two Months after his Summons, shall be Excluded from Church-Communion, and Deposed, in case they continue a whole year in their Obstinacy.

The Eighteenth doth pronounce an Anathema against all those that shall take away from any Church her Rights or Privileges, obtained by the Grant of Princes, or enjoy'd during Thirty years.

The Nineteenth prohibits all Metropolitans to remove from their own into other Dioceses, abusing their Authority, to consume the Revenues of the Churches of their Suffragan Bishops. Yet it enjoyns, That Hospitality shall be used towards them, when they shall be obliged to go through any Diocese; but that they shall be provided only of such Things as shall be found there; that they shall proceed on their Way, without making any long stay, or exacting any thing, either from the Bishop, or Church. For, if all Bishops be bound to use their Revenues with Parsimony, and not spend them for their own use: How great is their Fault, who improve, or burden the Churches of other Bishops?

The Twentieth enjoyns, That those who are in possession of Church-Lands, paying Rent for the same, shall not be turned out by force, and without a due Course of Law, for want of Payment, but shall be summoned; and, if in Three years time they pay not what they owe, application shall be made to the Judges, that by virtue of a Judgment, the Church may be put into possession of her Land.

The One and twentieth declares, That all due Respect must be shewed to Patriarchs, and all Attempts to turn them from their Sees are unlawful; That the Pope of Old *Rome* ought to be Honoured and Respected in the first place, and next to him the Patriarchs of *Constantinople*, *Alexandria*, *Antioch* and *Jerusalem*. That none ought to attempt to Write against the Pope, under pretence of some Crimes, which they falsely impute to him, as *Photius*, and, before him, *Disform*, he done; that all those, who, in imitation of them, shall cast any Obloquy, by word of Mouth, or in Writing, against St. Peter's Holy See, the Prince of the Apostles, shall be Condemned, as those two Heretics are; and that if any Prince attempt to Depose him, he shall be Excommunicated. But if a General-Council being met, there happens any Difference with the Bishop of *Rome*, he ought to be conferred with about the Matter, and his Answers be had, to make the best of it on either side, and no rash Judgment to be passed against the Supreme Bishop.

By the Two and twentieth it is ordered, That Princes and Great Men shall have no hand in the Election of Patriarchs, Metropolitans, or Bishops, but shall receive him whom the Bishops have Chosen. Yet if any Lay-man be invited to joyn his Assistance in the Election, he may lawfully do it.

The Three and twentieth charges the Bishops not to give away what belongs to other Churches; nor to Ordain those Men Priests or Clerks in Churches, that have no Dependency upon them, nor to perform their Functions in any other Diocese, without the leave of the Bishop of the Place.

The Four and twentieth is against the Metropolitans, that send for their Suffragan Bishops to perform their Functions, while they are taken up with Secular Employments. The Patriarch is ordered to punish them; and, if they persist in their Delinquency, to Depose them.

The Five and twentieth declares, That all Bishops and Priests, Deacons and Sub-Deacons Ordained by *Ignatius*, or *Methodius*, who still adhere to *Photius*, shall be Deposed, and made Incapable for ever of all Sacerdotal Functions; but, if they Repent hereafter, they shall be received into the Church-Communion, but not restored to their Dignity.

The Six and twentieth allows the Freedom to any Priest or Deacon, Deposed by his Bishop, to Appeal to his Metropolitan; who shall send for the Bishop, and Examine the Clerks Case in a Synod, in order to confirm or annul the Judgment given against him. It gives likewise to Bishops, judged by their Metropolitans, the liberty of a Recourse to the Patriarch, as the Judge of the Causes of the Metropolitans within his Patriarchate; and excludes both the Provincial Bishops and the Neighbouring Metropolitans, from taking any cognizance thereof.

The Seven and twentieth, being the last of all, enjoyns all Bishops to make use of their *Pallium* at proper Times and Places; and not to abuse it through pride or ambition, by wearing it at all Times, and using it in all their Functions; and that all such as have been Monks shall keep some Marks of their Profession.

These

These Canons being read, the Legates proposed, That the Definition of the Council should be Read, which contained a Confession of Faith, or a Symbol of a pretty large extent; an Acknowledgment of the Seven first General Councils; the Condemnation of some Heretics therein condemned; and the Condemnation of *Photius*, and the Approbation of what had been enacted in this Council.

This Definition being unanimously approved of by all the Bishops, the Emperor Asked, Whether any one amongst them had any thing to say against the Canons and Decrees of this Eighth General Council, because whoever should oppose them, after the breaking up of the Assembly, should be condemned to Banishment. At the same time he exhorted the Bishops to give wholesome Instructions to their Flocks, and all Clergy-men to keep Peace amongst them, and not to depart from the Council's Decisions. The Lay-men he charged to forbear Disputing about Church-Matters, the Cognizance whereof belongs to the Patriarchs, Bishops, and Doctors of the Church. Which Exhortations were approved of by all the Bishops. Lastly, The Pope's Legates proposed, That the Acts of this Council should be Subscribed unto, and Invited the Emperors to do it in the first place. But *Basilius* answer'd, That he ought not to Subscribe, but after the Bishops, in Imitation of *Constantine*; yet, seeing they did him that Honour, he was willing to Sign next to the Deputies of the Patriarchs. So *Donatus* Bishop of *Offia* Signed first; next to him the other Deputies from *Rome*, then the Deputies of *Alexandria*, *Antioch*, *Jerusalem*, and *Constantinople*; and next to these the Emperours *Basilius*, *Constantine*, and *Leo*; and, lastly, all the Bishops, every one according to his Rank. Five several Copies were Subscribed unto. The Officers and Noblemen who had assisted at this Council, declared their Abhorrence of all the Acts of *Photius* against Pope *Nicholas* and *Ignatius* the Patriarch; and that they freely submitted to the Decisions of the Council. Which was accordingly Recorded by the Registers; and so the Council broke up, with the usual Acclamations.

The Pope's Legates did not Subscribe, till after a Review made of all the Acts, by *Anasthus* the Library-Keeper, who was well-skilled in the Greek Tongue; Who, having observed, that the Commendations given in Pope *Adrian's* Letter, to the Emperours of the West, were razed out, they made a Scruple to Subscribe, and complained of it. The Greeks, unwilling to own the Emperours of the West, refused to have them inserted; and, to palliate the Matter, alledged, That in a Council, God's Praise only, not the Commendations of Princes, ought to be mentioned. A Pretext not very taking from Persons that continually repeated their Acclamations in Honour of the Emperours. This Debate however obliged the Legates, fearful to do any Thing that might displease the Pope, to Subscribe, with this Restriction, that they gave their Consent to the Acts of this Council.

The Council afterwards caused Circular Letters to be drawn, to Acquaint the whole World with the Condemnation of *Photius*, and the Restauration of *Ignatius*. One was particularly directed to Pope *Adrian*, full of Thanks and Approbation of the whole Proceedings of the Holy See in this Matter. The Emperours Writ likewise Two Letters about this Council; one to the Patriarchs, to let them know the Success of their Meeting; and the other to the Pope, full of Thanks and Commendations.

Ignatius the Patriarch Writ in particular a Letter to Pope *Adrian*, wherein he prays him to Consent, That the Readers Ordained by *Photius* might be admitted into Holy Orders, and desired favour for *Paul*, the Keeper of the Records of the Church of *Constantinople*, and for *Theodorus* Metropolitan of *Caria*.

The Council being ended, some Bishops of the Patriarchate of *Constantinople* went to wait on *Constantine* the Emperour, and complained, The Church of *Constantinople* was made too much subject to the one upon Church of *Rome*; adding, That the Uncertainty that was observed in the Legates Subscription, might give occasion to alter what was passed, and that they could not recover their Liberty, if they did not recover the Forms they were fain to subscribe unto. Whereupon those Forms were taken out of the hands of those to whom the Legates had committed the care of them; and they found it exceeding difficult to recover them, though they made use of the Interest of the Ambassadors of the Western Empire, who pressed it so hard upon the Emperour, that he found himself obliged to get them returned into their hands. Three days after this, the Emperour sent for the Pope's Legates into a place where *Ignatius* the Patriarch, and the Deputies of the other Patriarchs were met together. An Envoy of *Bulgaria*, *Peter* by Name, was called in; who acquainted the Assembly, That the Prince of *Bulgaria* was very joyful to learn, that they had met in Council for the good of the Church; and, that he Thanked the Legates of the Holy See of *Rome* for having Writ to him in their Way hither. After these Compliments, he asked the Patriarchs Vicars, in the Name of the *Bulgarians*, What Church they must be subject to? To which the Pope's Legates answer'd immediately, That the *Bulgarians* had been first instructed in the Christian Faith by the Church of *Rome*, which had sent unto them Bishops, and Priests, according to their desire. The Envoy owned, That it was true, the *Bulgarians* had first apply'd themselves to the Church of *Rome*, which they had owned hitherto; but that this was the Time to decide with the Patriarchs Legates, to which of the Two Churches it was most reasonable they should submit themselves, the Church of *Rome*, or that of *Constantinople*. The Pope's Legates answer'd, They had made an end of those Things they were sent for; and that they could not regulate any Thing farther, or consent to any Regulation prejudicial to the Church of *Rome*, concerning such Matters as they had no power to Treat of: But, the whole Country of *Bulgaria* being full of Latin-Priests, their Opinion was, That they ought to submit themselves to no Church but that of *Rome*.

These

to a private Life. Glad therefore of this Opportunity, at his Accession to the Imperial Throne, to be revenged of his Enemies, he presently turn'd out *Phoebus*, and banish'd him into a Monastery in *Armenia*; caus'd *Santalaricus*'s Eyes to be put out, sent him into Exile to *Athens*, and caus'd *Stephen*, his own Brother, to be chosen Patriarch of *Constantinople*. Which Election was approved of by *Syllianus* Bishop of *Neocesarea*, and by the other Bishops that were *Phoebus*'s Adversaries: who in their own Names, and the Names of the Clergy of *Constantinople*, together with the Abbots and Monks of the Empire, sent a Letter to Pope *Stephen*. In which having related all that had pass'd from the beginning, in *Phoebus*'s Case, and how *Leo* the Emperor had no longer ascended the Throne of his Father, but he presently turn'd him out, and by that means deliver'd them from the Miseries they groan'd under for not submitting to him; they earnestly entreat him to pardon those who had held Communion with *Phoebus* a second time: by which Indulgence, he would save a world of people, proving that it had been practis'd by the Church upon several Occasions. However they acquaint him, that they would not suffer the Bishops of *Phoebus*'s Faction to perform any Sacerdotal Functions, whatever Permission they pretended to have from the Holy See, till they had a certain Account of the Pope's pleasure in it: "nd that the rest who had submitted to *Phoebus*, and were compell'd to do it, were the more excusable. The Emperor writ also to the Pope; but only acquainted him by his Letters, that *Phoebus* had withdrawn himself of his own accord, and had embraced a private Life.

Letters
from Pope
Stephen
to the
Greek
Bishops.

The Bishops
Answer to
Pope Ste-
phen.

Pope *Stephen*, in his Answer to the Bishops that had writ to him, told them, they had just caus'd to turn out *Phoebus*, as by their Letters he was inform'd they had done; but that the Emperor having signify'd unto him, that he had withdrawn himself, he was perplex'd what Answer to give. That there was a vast Difference betwixt being turn'd out, and quitting a Dignity of his own accord. Therefore not being able to pass his Judgment upon the Matter without a full Information, he had put it off; and thought it necessary that Bishops should be sent on both sides, that all Things being duly examined, and the Truth found out, he might order that which should be most acceptable unto God.

The Bishops answer'd Pope *Stephen*, that the Difference found in their Letter and that of the Emperor, came from hence, that *Phoebus*'s Friends who acknowledged him for Patriarch, were oblig'd to give it out, that he had voluntarily quitted his Patriarchate: which they did not, who followed the Judgment of the Popes *Nicholas* and *Adrian*, and their Legates; for they look'd upon him only as a Lay-man, and said, he would never have voluntarily left it. They wonder'd, that having said in the beginning of his Letter, that *Phoebus* had been rejected, he should say at the latter end, that he must be brought into Judgment, as if it were doubtful whether he is a Bishop or not: that, if he were brought again into Judgment, he would be found still more guilty; and to pass by other Matters, they did not think it convenient to pardon what the World knew he had done against *Martinus*. Lastly, They repeat their former Entreaties in behalf of those whom *Phoebus* had forced into his Communion, and pray him to send Circular Letters to the Patriarchs of the East, that they may approve of and confirm the Condemnation which he had us'd towards those persons. To which they add, that it was the Emperor's Desire, who by rejecting of *Phoebus* had deliver'd them from his persecution; and that it was no way repugnant to the Canons, *Phoebus* being rejected, to admit to Penance such as had been compell'd to hold Communion with him. This Letter was deliver'd to Pope *Formosus*, who succeeded *Stephen*, Anno 891.

Formosus
in Reply
to the Bi-
shops Let-
ters to Pope
Stephen.

This Pope answer'd to *Syllianus*, that he was not plain enough in his Letter; that he desired Favour, without telling the manner, or for whom, whether for Lay-men or Bishops. If for Lay-men, he was willing to grant it; but if for Bishops, and that they might remain in their Dignity, he ought to observe, that *Phoebus* could not confer an Episcopate Dignity which he had not; that he could confer nothing but the Condemnation he had received; that praying in behalf of those he had Ordain'd, was to countenance him, who had Ordain'd them; that on the contrary, the Church of *Rome* ought to inflict severe penalties upon such persons, to purge thoroughly by that means the Church of *Constantinople*; that however his Clemency and Lenity inclin'd him to the Toleration of some things, but that there were others that could not be dispens'd with; that he had consult'd *Londalphus* Bishop of *Capua*, and *Romanus* his Legate at *Larere*, with whom they should confabulate about Matters, joining with them *Theophiladus* Bishop of *Amyra*, and *Peter* in whom he repos'd a great Trust, provided nevertheless that the Condemnation of *Phoebus* should stand; and as to those whom he had Ordain'd, they might be received as Lay-men into the Church-Communion, if they acknowledged their Fault in Writing, and begged to be admitted to Penance; that done, he might do in conjunction with his Legates what he should think most expedient, these two Articles remaining untouch'd.

The last
Answers of
the Popes
to the
Greeks.

But, whereas the Number of Bishops, Priests, and other Clerks ordain'd by *Phoebus* was so great, that all the Churches almost had been left destitute, if the Clergy ordain'd by him had been made Lay-men, therefore this Regulation could not be put in Execution in the East: So that *Syllianus* and others were forced at last to tolerate them, and hold Communion with them; but since they should have been better satisfied if they could get the Consent of the Holy See to it, *Syllianus* endeavour'd seven Years after to get it, and writ to the Pope for it. Then was *John IX.* rais'd to the Papal See, who declined to return an Answer himself, but order'd one to be sent him in his Name, to this purpose, That he thank'd him for his firm Adherence to the Church of *Rome*, that he hop'd at last the Obsolete would submit, that Peace would be restored to the Church, and an End put to a Schism that had continu'd the space of 40 Years. That he expected his Predecessors Decrees should be inviolably observ'd; that he had the same Sentiments of *Ignatius*, *Phoebus*, *Stephen*,

Stephen, and *Anthony*, as his Predecessors *Nicholas*, *John*, *Stephen*, and the whole Roman Church; that he would deal with them, and look'd upon them as they had done, and received into the Church-Communion all those he had Ordain'd, upon the same Conditions they had prescribed. This was the last Answer of the Popes upon this Matter, whose Judgment the Greeks did not follow, for they left in their respective Stations not only such as had sided with *Phoebus*, but also the Church of *Rome* those whom he had Ordain'd. From which time the Latin and Greek Churches held no good Intelligence, though it seems they did not break off Communion altogether. For both the Emperor, and the Patriarchs of *Constantinople*, us'd to write to the Pope, and the Pope to return Answer, and who also sent his Legates into the East, as in the Business of *Nicholas* the Patriarch upon the fourth Marriage of *Leo* the Emperor; who, having lost three Wives without Issue, resolv'd to marry again. But meeting with strong Opposition against it from the Patriarch, he in the Year 901. desired Legates from Pope *John IX.* and made them approve of his fourth Marriage. Whereupon he turn'd out *Nicholas* the Patriarch, and put *Eutymius* in his place. This Business renew'd the Troubles of the Church of *Constantinople*; for, after *Leo*'s Death, *Nicholas* was restored to the See in 912. and writ a Letter to the Pope concerning it, praying him to punish those who had stirr'd up those Troubles against him. Some time after, having reconcil'd the Minds of Men, and restored Peace to the Church of *Constantinople*, he desired Pope *John X.* by another Letter, to endeavour a Re-union of their respective Churches, the Peace whereof seem'd to have been for some time interrupted, and to re-settle a sincere Correspondence betwixt them by sending Legates on both sides, and declaring with one accord that fourth Marriages are unlawful, and therefore prohibited. It does not appear that the Pope made any Answer to it; but an Assembly was held at *Constantinople* in 921. which absolutely prohibited such Matches for the future, and Excommunicated all persons so contracted, till such time as they were parted. As for third Marriages, they were not absolutely forbidden; but a penance was order'd for five Years to all persons that should marry three times after forty Years of Age, or even before that Age, provided they had had Children by the first Marriage. We find that *John XIII.* sent Legates in 968. to *Nicephorus* the Eastern Emperor, to treat of a Match with his Daughter-in-law and *Oslo* the Western Emperor; but those Legates were slighted and abus'd by the Greeks, as was also *Luitprandus*, *Oslo*'s Ambassador. In short, 'tis very plain, that there was in those Times no good correspondence betwixt the Latins and the Greeks; that the Latins were hated and slighted by the Greeks, and these but little regard'd by the Latins. But as little Friendship as there was amongst them, yet they did not openly condemn each other, nor did their Enmity break out openly till the time of *Michael Cerularius*, as will appear in its proper place.

Before we conclude this Chapter, it will not be improper to speak of the Works of *Phoebus*.

The most considerable Fruit of *Phoebus*'s Studies and Labours, is his Library entitled *Myriobiblion*, compos'd by him at the Request of *Tarsasius* his Brother, being yet a Lay-man, and Ambassador in *Affrica*. It contains the Argument or Abstracts of 279 or 280 Volumes of many Authors upon various Subjects. Wherein we find Grammarians, Critics, Poets, Orators, sacred and profane Historians, Physicians, Philosophers, Divines, &c. not ranked according to their several Arts or Professions, but brought in confus'dly, and as they came first into his Memory. As he goes forward in this Work, he seems to encrease his Labour by the length of his Abstracts. For in the beginning he sets down in few Words the general Argument of the Matters thereof, and delivers his Sense upon them. Then he attempts a larger Account of the Matters therein contained; and towards the end he makes long Abstracts thereof, without Choice or Reflection. Thus, as his Work swells, he falls short in his Abstracts; and his Spirits being wearied with the length of the Work, he grows careless and negligent, producing nothing of his own, but contenting himself to transcribe faithfully what comes in his way. And indeed the end of his Work is so unlike the beginning, that some eminent Scholars have thought it could not be *Phoebus*'s. There is nothing to be seen of that Exquisite, of that fine critical Wit, of that free and impartial Judgment upon the Character and Style of the Authors, or of that inimitable Exactness which appears in the beginning. Yet it is very probable, the Weariness and Negligence of *Phoebus* were the Reason why he was not so accurate towards the end as he was in the beginning. For the Number of Works mentioned in the preliminary Letter being only found complet at the end, 'tis not credible that what *Phoebus* had done should be so much taken out, to substitute in lieu of it the productions of any others. Nay, it seems that *Phoebus* had purposely alter'd his Method, thinking it more useful to give larger Abstracts of which he speaks but succinctly in the beginning, and speaks of 'em again towards the end, to give larger Abstracts of their Works. But whatever Reason induc'd him to do so, whether it was to make his Work less tedious or more useful, it cannot be denied but that it had been more proper to join the general Argument and the Sense to be given upon each Work, to Abstracts of particular places worth taking notice of. 'Twere to be wish'd, that *Phoebus* had perform'd both the one and the other in all the parts of his Work, and that he had not contented himself to do one of them only. The World however is very much indebted to him, and his Work a very rich Treasure nevertheless, including what is most curious in every Science, and preserving to us both the Memory of Authors, and some Fragments of abundance of Works, which had been unknown to us, and nothing whereof had remain'd with us, had it not been for this Learned Man's Work.

This so useful a Work was found out by the Jesuit *Andrew Schot*, who caus'd it to be transcribed from a Manuscript of Cardinal *Sirle's* Library, and to be compar'd with a Copy thereof in the

the Vatican, taken out of a Manuscript at Venice, written by the hand of Cardinal Bessarion. He communicated this Copy to David Hooghelius, a Printer of Aulburg, who caused it to be Printed in 1601; being first prepared for him by Margynius, and the Son of Henry Stephen, who had a Copy Written by his Father's own hand, and Reviled by an Ancient Manuscript. Andrew Schot, a Man extraordinary well skilled in the Greek Tongue, considering the Usefulness of this Work, undertook to Translate it into Latin; and having happily compassed his Design, caused his Translation to be Printed alone at Aulburg, Anno 1606. Afterwards, both the Text and the Translation were Printed together at Geneva in 1611; and lastly, in the year 1653, this Work was Reprinted at Rouen by the Berthelins. This Edition is the largest and fairest.

The Nomenclator of Photius.

Photius his Nomenclator is another Proof of this Author's great Ability. 'Tis a Collection digested in an excellent Method, and brought under 14 different Titles, of the Canons of the Councils and Canonical Epistles, and of the Emperor's Laws about Ecclesiastical Matters. Balsamon has made Comments upon this Work, and with these Comments it appeared in publick by the care of Monsieur Zuyler, being Printed at Paris in Greek, with a Latin Version at the end, in 1615; the Version being first Printed both at Paris and Basil, in 1501. This Work is also found amongst Balsamon's Works (Printed at Paris in 1620.) and in the Pandects of the Canons of England, [put out by Justellus at Paris, 1662.]

Photius his Letters.

The delicateness of Photius his Style, and fineness of his Wit, as well as his Learning, and his particular Knowledge of Holy Scripture, are in a special manner conspicuous in his Letters, which appeared first long after his Works before-mentioned. They were published from a Manuscript brought from the East into England, Translated by Richard Montague Bishop of Norwich, and Printed at London, Anno 1651. They are in number 248.

The first, Written to Michael King of Bulgaria, is an Instruction directed to that Prince. To whom he proposes the Creed in the first place, as the Foundation of our Christian Faith; after which, he brings in the Decisions of the Seven General Councils, of which he makes a Comprehensive History. He tells him, We cannot depart from the Purity of the Doctrine settled by those Councils, without endangering our Salvation. He exhorts him firmly to adhere to the Faith, and to join Vertues and Good Works to a lively true Faith. In short, he lays before him the chief Duties of a Christian Prince, the Vertues that are most necessary for him, and the Manner how he ought to govern himself. 'Tis one of the best and completest Instructions that were ever given to a Prince; and 'twould be a hard matter to find a larger, exacter, or more solid Collection of Precepts.

The second is the Circular Letter which he sent to all the Patriarchs of the East against the Roman Church in 866. Wherein he takes occasion to reproach her with what had passed in Bulgaria, which was but newly Converted to the Christian Faith, where some Persons were found come from the West, who spread such Doctrines as were repugnant to the Purity of the Faith. First, by making the Bulgarians Fast on Saturdays, against the Laws of the Church which forbid it. Which might occasion a Contempt of the Doctrine; because when Men take upon them to slight Tradition, even in the least Things, they are easily prevail'd with to slight the Doctrine in itself. Secondly, by distinguishing the first Week in Lent from the rest, and permitting them to eat in that Week, Milk, Butter, Cheese, &c. Thirdly, by detecting Married Priests. Fourthly, by causing them to be Anointed again with the Chrism, that had been already Anointed with it by the Priests; affirming, That unction ought not to be made by Priests. He exclaims against the Prohibition, affirming, That there is no Law reserving that unction to the Bishop, or prohibiting the same to the Priests. Lastly, he charges the Latin Church with breach of Faith, and falsifying of the Creed; by Teaching, that the Holy Ghost does not only proceed from the Father, but from the Father and the Son. Upon this Article he doth enlarge very much, and alleges many Objections against the Procession of the Holy Ghost from the Father and the Son. Then he breaks out against those who had Taught the Bulgarians this Doctrine, and does Excommunicate them, by virtue of the Canons, about the Saturdays Fast, and the Celibacy of Priests. He exhorts the Patriarchs to join with him in Banishing that Doctrine, to send Bishops to Constantinople, to have those new Tenets exploded, and put a stop to those evils, that the Bulgarians may receive the true Faith. He acquaints them, That he has received a Letter from Italy, against the Tyranny of the Church of Rome. He admonishes them to receive, and cause to be received, in all the Churches of their Patriarchates, the Seventh General Council, in the same manner, and with the same Authority as the first Six.

In the Third Letter, which is to Bardas, he complains of what he was to suffer in the Place where he was, and seems to speak much like a Christian.

In the following Letters he also makes his Complaints of the Wrongs done him.

In the 18th he Writes to Michael the Emperour, about the Death of Bardas. He owns he deserved it, if he had actually conspired to make himself sole Master of the Empire, as he could not doubt of it upon the account of the Letters Michael had sent him. But he laments his Death, because he had not time to do Penance for his sins. He very much flatters Michael, and expresses to him the great desire he has to see him again shortly at Constantinople. The same Thing he intimates, but in more flattering and pathetic Terms, in the next Letter.

In the 20th, he congratulates a Monk, for having brought over a Bishop to his Party.

In the 27th, he Writes against certain Monks, who had took upon them to depose their Abbot; and observes, that Monks ought not to set up themselves as Judges of their own Abbots, but that they ought to refer their Cause to their Superiours.

In the 30th, he proves the Perpetual Virginity of the Blessed Virgin; and explains that place of Scripture, where it is said, *That she knew not Joseph till she had brought forth her first-born*; and observing, that the Particle *Donec* (till) doth not always imply, that the contrary to that which had not hapned before, doth happen afterwards.

In the 31st, directed to Tarasius, a Nobleman, whom he calls his Brother, he Treats of Providence; and shews, why Good Men suffer in this Life, whilst the Wicked wallow in Prosperity.

In the 32d, and the Seven next following, directed to Theopritus the Abbot, he explains, in short, the Faith of the Mysterious Trinity, and of the Incarnation, against Hereticks. He also speaks sharply therein against the Iconoclasts.

The next Ten consist of Moral Exhortations to several Persons.

The Fifteenth is upon the Covenants of the Law and Gospel.

The next Three consist of Reprimands to a Collector of Taxes, for his Covetousness.

In the 54th he proves, that the Holy Mysteries ought not to be given to Infidels, or Hereticks, nor to Ill-Livers, but only to Orthodox Persons, who live according to the Rules of Christianity.

The 55th is against a Liar.

In the 63d he gives the Reasons for the Darkeness of Prophecies.

In the Sixty fourth he Confutes the Iconoclasts, and Answers to some of their Objections.

In the 72d he shews, how Contemprible our Temporal Life is.

In the 74th he pretends, That Abraham made his Servant Swear, by putting his hand under his Thigh, in honour to the Circumcision, and as a Figure of the Messias to come out of his Seed.

The 97th was Written to Basilins the Emperour, after he had turned him out of his See of Constantinople. He complains, in this Letter, of the Ill Treatment he had received, and particularly, That his Books were taken from him. He gives a very pathetic Account of the Persecution he suffer'd, and Writes sharply to the Emperour.

In the next Letters he continues to deplore his Misfortunes, and speaks of the Earthquake that hapned at Constantinople upon his Expulsion.

In the 102d he examines, how St. Paul could be both a Roman of Tarsus, and a Jew.

The 111th is directed to Gregory of Syracuse, his old and constant Friend, wherein he exhorts him to stand firm under his present Ill Circumstances, and not to discontinue his Episcopal Functions.

In the 115th, he says, That the Council, which he calls Heretical, and which was made up of the Enemies to Image-Worship, has Excommunicated him, to raise a Man to the See of Constantinople, who lay under an Anathema. He speaks of the Eighth Council.

In the next Letters, he Writes against that Council, but chiefly in the 118th.

In the 125th he gives Mytical Reasons for the Tearing of the Veil of the Temple, when our Saviour died.

In the 127th he explains that place of Scripture, where it is said, *That the Sin against the Holy Ghost shall never be pardon'd*.

In the following Letters, he expounds some other places of Scripture, for which he brings Mytical Reasons, well invented, and happily apply'd.

In the 137th he affirms, That what is said in St. Luke's Gospel, that our Saviour sweated drops of Blood, is not to be understood literally; but that it is a Proverbial Expression, to signify, that the Pains he felt were so very violent, that he Sweated great drops. To which he adds, that this History of the Gospel has been left out of the Gospel by some, and particularly by some Syrians; but his Opinion is, That it ought to be received as Canonical, and to be put amongst the Scriptures of Divine Inspiration.

In the 139th he shews, That it is not impossible, as some pretended, to look upon a Woman, without sinful Thoughts.

The 144th is against Eusebius of Cesarea, whom he charges with Arianism.

In the 147th, Photius examines what it is to take God's Name in Vain; and says, That among the Jews, taking of God's Name in Vain, was to give it to the Idols, or make use of it for a false Oath, or prophane it in idle Discourses. That among Christians, those take God's Name in Vain, who Swear against that which is established by Law, or who attribute God's Name to Creatures, as a Being which they believe Created, as also, those who confound Images with Idols, and all Hereticks who abuse that Name.

In the 152d, he expounds, as the Pelagians do, that place of St. Paul's Epistle, where it is said, *in which all have sinned*; pretending, after Theodoret, that it ought not to be thus Translated, but whereas all have sinned.

In the following Letters, he Treats of divers Critical Questions.

In the 162d, he treats of the Names of God; and shews, by several Instances, that the Name of God is sometimes given to Creatures, with relation to their Excellency, Justice, or Power. He observes, the Jews were forbidden to Name God by his proper Name, and that none but the High-Priest bore it, which he did in his Forehead, Written in extraordinary and strange Letters. He adds, that the Hebrew pronounce it *Aia*, and the Samaritans, *Tabe*; that it is Written with these Four Letters, *Teth, Aleph, Vau, He*, signifying *That is, viz. He that is, and endures for ever*.

Fasting; since, in the Church of *Alexandria*, they Dine not on this day, no more than in the Church of *Rome*. He says, That the Custom of Fasting on Saturdays is of long standing in the Church of *Rome*; and he deduces the Original of it from St. *Peter* and St. *Paul*, who ('tis said) Fasted on this day, before they undertook the Dispute with *Simon Magus*; whence ('tis thought) this Custom among the *Romans* came. He grounds this Assertion on a passage in the Life of St. *Sylvester*, of which he will have *Eusebius* to be the Author: But this Apocryphal Work does not so well justify the practice of the *Roman* Church, as the passages in St. *Augustin* about this Fast, and the Reflexions that he makes on the Liberty which the Churches ought to have of following their Ancient Customs. *Aeneas* justifies the practice of the Church of *Rome* by the Testimonies of Pope *Innocent* the First, of S. *Hierom* and S. *Isidore*.

The Second Article of Discipline, which is of like nature with this, is, concerning the Length of the Lent-Fast. The *Greeks* were offended, that the *Latins* did not Fast Eight whole weeks, during which they abstain from eating Flesh; and, during seven weeks, from Eggs and Cheese. *Ratramnus* answers, That there is a great deal of difference, as well in the Eastern, as the Western Churches, about the number of Weeks in Lent; that some begin it six, some seven, others eight, and others even nine weeks before Easter: That if the Fast were to be kept exactly Forty days, those who Fast all the other days, except Sundays, must Fast also four days of the seventh week: That they who Fast not on Saturdays, or Sundays, ought to begin their Fast the eighth week; and that those who likewise, except Thursdays, ought to begin nine weeks before Easter, to make up the number of Forty days; and, in fine, that the *Roman* Church begins a kind of Fast nine Weeks before Easter, as well as the *Greek* Church, in that they leave off Singing of *Hallelujah* nine weeks before Easter: But, after all, though there are some Western Churches that Fast no more than six weeks before Easter, except Sundays, and, in which, by consequence, there are but Thirty six days of Fasting; nevertheless, for the most part, there are added four days more of Fasting in the Seventh week before Easter, and that thus they Fast more exactly than the *Greeks*, who keep but half a Fast in the first week, since they do not abstain from things made of Milk; and in the seven others are Three days in each week without Fasting, so that thus they Fast but 36 days. *Aeneas* says the same in his Answer; but he observes farther, that this kind of Abstinence is various in different Churches; that in *Egypt* and *Palestine* they Fast nine weeks before Easter; that in several parts of *Italy*, three days in a week they abstain from Eating any Boil'd, Bak'd, or Roasted Meat, their Meals being only of Fruits, Herbs and Pulse; that in *Germany* they don't usually abstain from Milk, Butter, Cheese, and Eggs; that some do not Fast on Holy Thursday; and that the *Roman* Church seems more reasonable in Fasting six weeks together, except Sundays, and in adding four Days to complete the number of Forty days of Fasting.

The Fourth Objection made by the *Greeks* is of very little consequence, as *Ratramnus* observes. They are offended that the Priests shave their Beards. *Ratramnus* makes this appear to be a matter of no moment, which wholly depends upon Custom: That some do not shave their Beards, but cut the hair of their heads; That others shave their beards, and the Crowns of their heads, letting the hair grow that is about their Temples, and the under-part of their heads: That others shave off one part of their hair, and keep on the other: In fine, That the Custom of the Clergy is not uniform in this matter, but different; and that there had never been any dispute on this occasion; that the Apostle St. *Paul* seems to condemn those Men, who, in shaving their heads, put themselves under a necessity of Covering them with a Veil: That nevertheless they are not to be blam'd, who do it out of Humility: That he does not accuse the *Greeks*, nor should they find fault with the Custom of the *Latins*, who imitate the *Nazarenes*, in shaving their Beards, and cutting their Hair. *Aeneas* makes use of this Example, and of some passages in the Fathers that speak of it, to justify the Custom of the *Romans*; and adds, That it might more reasonably be objected to the *Greeks* as a Fault, that they suffer their hair to grow, & sic comam nutriant, against the prohibition made by the Apostle and the Church.

The Fifth Article is, concerning the Celibacy of Priests. *Ratramnus* says, That if the *Greeks* seem'd Superstitious in the other Objections, they are either very blind, or were worthy Compassion in this; blind, if they do not see that Continency is very much to be commended in Ministers of the Altar; and, worthy of compassion, if, knowing it, they condemn what they are sensible in their own Consciences deserves to be prais'd. He makes it appear, that the *Latins* do not by this condemn Marriage; but that they prefer Continency, and esteem it more becoming Priests, who ought only to be taken up with Divine Service. Then he quotes some Canons, which oblige Bishops and Priests to Continence. *Aeneas*, after he has alleg'd the Texts of St. *Paul*, in praise of Celibacy, cites the Canons of Councils, Decretals of Popes, and Passages of Fathers, in Favour of Celibacy.

The Sixth Article is, touching the Prohibition to Priests of the *Roman* Church, to Anoint the Foreheads of those that are Baptiz'd with Chrism. *Ratramnus* says, That there is no better ground for this Objection, than for the other; since the *Greeks* have no other reason for doing it, besides the Custom of their Church, and no Law at all. On the

the contrary, he maintains, that the Custom of the *Romans* is grounded upon the Gospel, and the Acts of the Apostles, where the Imposition of Hands, for bestowing of the Holy Ghost, is reserv'd to the Apostles, and consequently to Bishops, who are consecrated Priests, and who have particular Offices, as conferring Holy Orders, anouncing the Holy Chrism, Holy Oils, &c. He adds, That it was upon the account of their Dignity, that it was forbidden to Priests to Anoint the Forehead of the Baptiz'd with Holy Chrism. He affirms, That this was establish'd by St. *Sylvester*, as it is written in the Pontifical, and quotes a Passage of Pope *Innocent* on this Subject. These two Authorities are likewise urg'd by *Aeneas*, with a passage of *Celsinus*.

The Seventh Objection which the *Greeks* make against the *Latins*, is false in matter of Fact; They charge 'em with ordaining Bishops and Deacons, without conferring on them the Order of Priesthood. *Ratramnus* denies that this is practis'd in the West. He says, that their Deacons are chosen in order to be made Bishops; but, he makes it appear, that this is not contrary to the Canons of the Church; whereas the *Greeks* violate 'em, in choosing Lay-men to make 'em Bishops. *Aeneas* does not absolutely deny, that there are some among the *Latins* who allow of this Ordination; but he excuses their Practice upon this account, that it seems that he, who receives the Pontifical Benediction, is likewise honour'd with the other Benedictions, and that (it may be) they believ'd, according to S. *Jerom*, that the Ministry of a Priest makes part of a Bishop, on which he quotes the passage in S. *Jerom* on the Epistle of *Titus*.

The Eighth Objection of the *Greeks* is against the Primacy of the Patriarch of *Rome*, to whom they would prefer, or at least equalize the Patriarch of *Constantinople*; because that City was then Equal, if not Superior to *Rome*. *Ratramnus* asserts this Primacy; Because *Jesus Christ*, who is the Head of the whole Church, said to St. *Peter*, Thou art *Peter*, and upon this Rock will I build my Church: And St. *Paul* tell us, That he was among the Gentiles, as St. *Peter* among the Jews: That these two Apostles having receiv'd of *Jesus Christ* the Supremacy of the Church, Quos ambos Ecclesie principatum a Christo positos, were sent to *Rome*, as appears both by undoubted History, and by the Monuments of their Martyrdom: That it was reasonable, that the Prince of the Apostles should be sent to the Chief City of the World, to the end, that as it had subdued all the World to its Empire, it should likewise prelude over all the Kingdoms of the World, by its Primacy of Religion, and the Dignity of Apostleship. He alleges some Passages of Councils and Popes to establish this Preheminence of the Church of *Rome*. He affirms, That the Popes were always Presidents at General Councils by their Legates. He makes it appear, that the Patriarch of *Constantinople*, is neither to be preferred, nor equalled with that of *Rome*; and that he ought to be satisfied with the second place, which was allowed him by the Council of *Constantinople*, without encroaching on the Rights of other Churches, and the Determination made by the Council of *Nice*. *Aeneas* makes a Collection of the Canons of some Councils, and the Decretals of Popes about the Prerogatives and Dignity of the Church of *Rome*: He quotes some Spurious Tracts attributed to St. *Sylvester*, as also the Donation of *Constantine*, and ends his Treatise with an Inveective against the Condemnation of *Ignatius*, and the Advancement of *Phocas* to the Patriarchate of the Church of *Constantinople*.

The *Greeks* made two more Objections against the *Latins*, which these two Authors think worth their Answering, because they plainly appear to be false; however, they ought not to be forgotten. The First is, that they made use of River-water to make the Chrism. The Second is, that they offer'd a Lamb at Easter with the Body and Blood of *Jesus Christ*, according to the Custom of the *Jews*. *Walafridus Strabo* relates, that there were some particular persons, who Consecrated and offer'd a Lamb at Easter. An example of this usage, is found in the Life of S. *Uldarick*, and a Prayer is to be seen in the *Roman* Order, for the Benediction of the Lamb on Easter-day; but this was not a general Custom, nor Authoriz'd by all the *Latin* Churches. There is much more of Argument in *Ratramnus*'s Work than in *Aeneas*'s, which is little else but a Collection of passages on the Questions propos'd.

CHAP. XI.

Several Constitutions made in Ecclesiastical Assemblies, about the Discipline of the Church.

NO Princes and Bishops were ever so careful in making Rules for the Discipline of the Church, nor have so frequently renew'd and confirm'd them, as the Kings and Bishops of France in the Ninth Century. These Rules were made by them in several Assemblies, of which here follows a particular Account.

The Council of Aix la Chapelle, held in 809.

IN this Council the Question about the Procession of the Holy Ghost was debated, which was started by a Monk of Jerusalem, called John; and, it was there determin'd, That He proceeded from the Father and the Son: And, to confirm this Determination, Charles the Great Wrote a Letter to Pope Leo the Third, in which he confirms this Doctrine by many passages out of the Fathers. He also sent Bernarius, Bishop of Wormes, Jesse, Bishop of Amiens, and Adelardus Abbot of Corbey, to that Pope, to oblige him to confirm this Definition, and to allow that the Creed might be Sung with the Addition of the Filioque. A part of the Conference, which these Deputies had with Leo on that Subject, is yet extant; by which it is evident, that this Pope did allow of their Definition; but that he was not pleas'd with this Addition made to the Creed, or that it should be Sung with it. It was also propos'd in this Council, to make some Orders concerning the Discipline of the Church, and the Lives of the Clergy, but it was not put in Execution.

The Sixth Council of Arles, in the year 813.

IN the year 813, Charles the Great Assembled several Councils for the Reformation of the Church, design'd in the Council of Aix la Chapelle; Eginhard speaks of Five; One held at Mentz, Another at Rheims, a Third at Tours, the Fourth at Chalons, and the last at Arles: In this order these Councils are reckon'd by this Author and Reg'n. Nevertheless, that of Arles, and that of Rheims, are dated in the Month of May; and that of Mentz not till June; and, the two other have no date at all. We follow the Order in which they are found in the Collection of Councils, among which the Council of Arles is the first. The Bishops met in St. Stephen's Church at Arles, on the Tenth of May, and after they had taken their places, according to the time of their Ordination, and Prayed for the Emperour Charles, who had Assembled them; John, Arch-bishop of Arles, and Helvidius, Arch-bishop of Narbonne, who were the Emperour's Deputies, told them, That His Majesty earnestly pray'd and desir'd them to Instruct the Churches that were committed to their Charge, with Saving Doctrines, and to be Exemplary to them for the Sanctity of their Lives and Manners. They added, That in Acknowledgment of the King's Kindness and Favours, it was fit that Prayers should be order'd to be daily made in the Church for the Health and Prosperity of His Majesty. The next day the Bishops being met again, began their Constitutions with a Profession of Faith: Then they order'd, that Prayers should be made for the Emperour, which were the Two first Articles of this Council. In the Third, the Metropolitans were order'd to take care, that their Suffragans should be well Instructed in Sacred Things; That they should understand what belonged to Baptism, The Holy Scripture, and the Canons, that they might be able to Teach, Preach to, and Edify all the World by their Knowledge and Piety. In the Fourth, the Laity is forbidden to turn the Priests out of their Churches, without the Bishops Sentence, who ought not to prefer them to any Churches, unless he be well assur'd of their capacity. The Fifth forbids the Laity to take Bribes of Priests for presenting them to Churches. The Sixth enjoins Bishops to Regulate the Lives of Monks and Canons. The Seventh says, That none but persons of known Honesty, and of considerable Age, shall have leave to come into Nunneries; and that those who shall come in there to Celebrate Divine Service, shall withdraw as soon as it is over; That neither young Clerks, nor Monks, shall be permitted to come thither, unless it be to see some of their Relations. The Eighth ordains, That no Monastery shall receive a greater number of Maids than it can maintain. The Ninth, that Tithes shall be paid. The Tenth, that the Rectors and Vicars shall take care to Preach, and Instruct their Congregation. The Eleventh forbids Marriages between Relations. The Twelfth recommends Peace and Unity. The Thirteenth Obedience to the Bishops, and Concord between Priests and the Civil Magistracy. The Fourteenth regards the Relief of the Poor in time of Famine. The Fifteenth is against False Measures. The Sixteenth forbids keeping Markets on Sundays, and

Working

Working in Servile Employments. The Seventeenth enjoins Bishops to Visit their Diocesses every year, and to hinder Oppression and Violence. The Eighteenth commands, that Priests shall keep the Holy Chrism under Lock and Key; that they shall give none of it to any person as a Medicine, or for any other Reason whatever; because it is a kind of Sacrament which ought not to be touch'd but by the Priests. The Nineteenth recommends to Fathers and God-fathers Care of the Instruction and Education of their Children, both Natural and Spiritual. The Twentieth declares, that the Churches shall not be depriv'd of their Tithes, nor of the Goods belonging to them. The One and twentieth forbids Burials in Churches. The Two and twentieth ordains, that no Pleadings nor Assemblies shall be held in Churches, or in the Porches of Churches. The Twenty third is to prevent the Frauds and Cheats that are us'd in the Sale of the Goods of the Poor. The Twenty fourth forbids Bishops to permit any strange or fugitive Priests in their Diocesses, and enjoins 'em to send 'em back to their own Bishops. The Twenty fifth orders, that those who hold any Benefices, or have Goods belonging to Churches, shall be obliged to contribute to the Repairing of those Churches. The Twenty sixth, That Publick Sinners shall doe Publick Penance.

The Council of Mentz, in the same year.

This Council was more famous and numerous than the preceding, and made more Canons: The Council of Mentz. It was holden in St. Alban's Church, the 8th of June, in the year 813. There were four Deputies from the Emperour present at it, Hildebrand, Riculphus, Arnulphus, and Bernarius. The Assembly divided themselves into three Classes: The Bishops made up the first, who had before them the Holy Scripture, the Canons, and the Pastoral of St. Gregory: The second consisted of Abbots and Monks, who examined the Rule of S. Benedict. The last was composed of Noblemen and Judges, who consider'd what concern'd the Civil Government. After a Fast of three days, they made Fifty six Canons. In the Three first they speak of the Three Vertues, Faith, Hope and Charity. In the Fourth it is ordain'd, That Baptism should be Administr'd, according to the Roman Ritual, and that it shall not be Administr'd, but at Easter, or Whitsuntide, unless there be a necessity for it. The Three following Canons are for settling Peace, and to prevent the taking away another Man's Goods unjustly. The Eighth grants to the Bishop the disposal of the Revenues belonging to the Church. The Ninth, and the following, contain several Orders concerning the Lives of Prebendaries and the Monks, to whom they prohibit Worldly Pleasures, and the Secular Employment. The Prebendaries or Canons are there distinguish'd from the Monks, and the Canonesses from the Nuns; who are of the Order of S. Benedict. The Two and twentieth is against Vagabond Clerks, who are of the Order of S. Benedict. The Three and twentieth sets at nought those who have been thav'd, and Cloister'd by force. The Twenty fifth enjoins Bishops to appoint some others to Preach in their stead, when they can't perform this Duty. The Twenty eighth commands Priests to wear Stoles always as Badges of the Sacerdotal Office. The Thirty second and Thirty third recommend the Observation of Litanies, or of Rogations. The Thirty fifth that of Ember-weeks. The Thirty sixth the Celebration of High Holy-days, which are Easter-Day, and all the Week, Ascension-Day, Whitsuntide, the Feasts of St. Peter and St. Paul, the Nativity of St. John, the Assumption of the Virgin Mary, the Dedication of St. Michael, the Holy-days of S. Remigius, S. Martin, and St. Andrew; Four days at Christmas, and the Octave of Christmas-day, the Epiphany, the Purification, with the Holy-days of Marys and Confessors, in each Diocese, where the Body of any one of them lies, and the Day of the Dedication of the Church. The Fortieth maintains the ancient Right of Churches, in being made Sanctuaries, and forbids that those shall be deliver'd up, who come thither for Refuge, till their Lives are secur'd. The Three and fortieth declares, that one Priest cannot Sing Mass alone. The Four and fortieth reminds the People, that they ought to make frequent Offerings in the Church, and to give one another Pax. The Five and fortieth exhorts the Faithful to be careful in the Instruction of their Children. The Six and fortieth threatens those with Excommunication, who shall not refrain from Drunkenness. The Eight and fortieth forbids the Singing any Lewd or Immodeest Songs, in going round any Churches. The Fiftieth appoints the Titles of the Visitator, and Defenders, or other Officers of Bishops, Abbots, or their Clergy-men. The One and fiftieth forbids the Translation of Reliques without leave. The Four and fiftieth orders, that Relations in the Fourth Degree shall not be allow'd to joyn in Marriage. The Five and fiftieth forbids Parents presenting their own Children at the Font, or Marrying one's God-daughter, or one's Partner in the Suretyship at a Child's Baptism, or even the Person, whose Son or Daughter one has brought to be Confirm'd. It has omitted some Canons that are mention'd in the foregoing Council.

[Videmus] were such persons, as supplied the Bishops places, as Temporal Lords: Judges of Bishops Temporal Jurisdiction. Now they are become Lords, holding of the Bishoprick they belong to.

The Council of Rheims, in the same year.

The Council of Rheims. After a Profession of Faith had been drawn up in this Council, and the Clergy had been admonish'd to do their Duty, the Gospel was Read. The manner of Celebrating the Divine Service, and of Administering Baptism, was explain'd. The Canons, the Rule preferib'd by S. Benedic't, the Book Written by S. Gregory, concerning the Duty of Pastors, and some Sentences out of the Fathers were Read. What relates to Penance was examin'd, that the Priests might know how they were to hear Confessions, and what Penances they were to enjoin; what they ought to Study, and how they should Preach. They were directed to lead a Chast, Sober, and Modest Life, and to do Justice. As for Priests, they were enjoin'd not to Remove from a Meaner Benefice to one that was Greater; and it was order'd, that such as should obtain any of Clergy-men and Monks, as also concerning the preservation of the Goods of the Church, and the keeping the Sabbath-day Holy. This is all that is contain'd in the Four and forty Articles, or Canons of this Council, which are nothing but the Summary or Abridgement of the Matters that were transacted there.

The Third Council of Tours, in the same year.

The Council of Tours. The Prelates of the Province of *Tours* took no less care than the other Bishops to Reform the Lives of the Clergy, and the Discipline of the Church. In a Council that was conven'd in that Town, in the same year 813, they made Fifty one Canons upon the same Subjects. The Bishops are charg'd by them, to Instruct themselves and others; to lead a Sober, Modest Life; to abstain from Games, Shows, and Hunting; to take care of the Poor, &c. The same is enjoin'd the Priests, and other Clergy-men. 'Tis forbidden to bestow the Order of Knighthood on any Man, before he be Thirty years of Age. In short, most of the Canons mention'd in the foregoing Councils are treated of in this.

The Second Council of Chalons, in the same year.

The Council of Chalons. This Council is the best of the Five, held that year by *Charles the Great's* Order, for Reforming the Church, and particularly the Clergy; but it is the most considerable for the number of Canons, and for the Matters of which it treats. In the first Canon, it condemns, with a great deal of strictness, the Avarice, Sordid Gain, and Exactions of the Bishops, and other Clergy-men. Among other things, it enjoins the Bishops not to be a Charge to the Rectors of Parishes in their Visitations; and their Arch-deacons not to demand of them any Fees, or any thing for the Holy Chrism. It will not have them to oblige the Clerks, whom they Ordain, to Swear that they are worthy, nor that they will never do any thing contrary to the Canons, and will be obedient to their Ordinaries. It does not prescribe many things to the Monks, because it observes, that those of that Province are to follow S. *Benedict's* Rule, and consequently need but to keep exactly to their Rule to live as they ought. It requires the Re-establishing of Publick Penance, for Publick Sins. To stop, or prevent the Differences that happen among Heirs, concerning the Right of Patronage of a Church, it orders, that it shall not be divided, and that none of the Clergy, nam'd by different heirs, shall be suffer'd to perform their Function there, till they are agreed together, and have Elected one and no more. Some persons were so devout as to be Confirm'd many times; this Council forbids this abuse in the 27th Canon. In the Thirtieth it is forbidden to dissolve the Marriages of Slaves. Some Women, with a design of being Divorc'd from their Husbands, brought their Children, at the Administration of Baptism, or Confirmation: Now, this Council orders, that these Women shall be oblig'd to do Penance, and not be Divorc'd. The 32d intimates, that we ought not to make Confession of our Corporal Sins only, but also of the Spiritual. These are the words of the 33d. *Some say, That we ought to Confess our Sins to God alone; others affirm, That they ought to be Confess'd to Priests. But are done with great Benefit in the Holy Church; for that we Confess our Sins to God, who does forgive them; and, according to the Apostle's Institution, we Confess them to each other, and Pray for each other, that we may be Sav'd. So the Confession which is made to God Purges from Sin; and that which is made to the Priest, informs us, how we ought to be Purged from them. For, God is the Author of our Salvation, and grants it us, sometimes in an Invisibile manner, by his Omnipotence, and sometimes by the Operation of Physicians.* Which Canon only proves, that the Confession which is made to Priests ought to be attended with an Humble Confession of Sins to God; or, it is to be only understood of Venial Sins; it being certain, that it is necessary, that Mortal Sins be Confess'd to Priests, that we may obtain a Forgiveness of those Sins. This Council, in the next Canon, exhorts the Priests to act like Physicians, and like Judges, and to enjoin Salutory and Suitable Penances to Sinners. It lets Penitents know, after this, that Repentance, if it be true, ought to be attended with a Change, both in the Heart, and Course of Life. It enjoins all Confessors to take their Measures, concerning the Injunction of Penances, from the Holy Writ, and the

Canons, or from the Custom of the Church; and, to reject such *Penitential Books*, the Errors of which are unquestionable, and their Authors uncertain, which have occasion'd the Death of many, because they only enjoin slight Penances for great Sins. In the Nine and thirtieth Canon it is order'd, that Prayers be said for the Dead at every Mass. The Fortieth orders, that such Clergy-men as have been, or shall be degraded for their Crimes, be shut up in Monasteries, that they may lead there a Penitent Life. The One and fortieth is against such Priests as, change their Church. The Two and fortieth is against those who give Churches to Priests, or take Churches from them, without the Consent of the Bishops. The Three and fortieth is against certain *Irish-men*, who giving themselves out to be Bishops, did ordain Priests and Deacons, without the consent of the Ordinaries: Their Ordinations are here declared to be void. The Four and fortieth is against those Priests, that follow such Trades as are forbidden them. The Five and fortieth is against those who go in Pilgrimage to *Rome* or *Tours*, thinking, by this means, to obtain more easily the Remission of their Sins; and who, in hopes of this, the more freely commit them: But the Council approves the Piety of those, who, having first Confess'd their Sins at the place of their abode, and there done Penance, and begun a new Course of Life, go afterwards in Pilgrimage, by a motive of real Devotion, and with a sincere design of expiating their sins. The Six and fortieth imports, that a great deal of caution ought to be us'd in what relates to the Receiving of the Body and Blood of Christ. That 'tis to be fear'd on one side, if it be too long put off, this delay should occasion the loss of the Soul; but that on the other side, if 'tis receiv'd Unworthily, not considering the Lord's Body, those that Receive, are like to eat and drink their own Damnation. So that all persons ought to try, and examine themselves before, abstaining, for some time, from Carnal Works, and cleansing the Body and the Soul. The Seven and fortieth orders, that all *Christians* shall receive the Eucharist on Holy Thursday, except those to whom it is forbidden to take it, on the account of the great Crimes which they have committed. The Eight and fortieth recommends the Anointing of the Sick, which ought to be perform'd by Priests, with an Oil Consecrated by the Bishop; adding, that a Remedy so fit to cure the Infirmities of the Soul and the Body, ought not to be neglected. The Nine and fortieth renews the Inhibition made by the Council of *Ladicea*, to Celebrate the Sacrament in private houses. The Fiftieth orders the keeping of the Lord's Day Holy. The One and fiftieth recommends Charity between Superiours and Inferiours. The Two and fiftieth commands the Abbesses to Rule the Nuns committed to their Charge, with Holiness and Piety, and to be themselves a good Example to them. The following Canons are some Directions for Abbesses and Nunneries. There are, in all, Sixty six Canons of this Council.

The Council of Aix la Chapelle, in the year 816.

The Council of Aix la Chapelle. Lewis the Godly having Conven'd a Numerous Council at *Aix la Chapelle*, in the year 816, The Council caus'd two Rules to be drawn up there, by *Amalarius*, out of the Writings of the Holy Fathers of *Aix la Chapelle*. The one for the *Canons*, and the other for the *Canonesses*. They were Read and Approv'd in this Council; which order'd, they should be follow'd and practis'd by all *Canons and Canonesses*. The Emperour confirm'd them with his own Authority, and sent Copies of them to the Bishops, that they might take care to have them put in Execution. I do not here give the Abridgment of those two Rules, because they wholly consist of some Extracts of the Canons of the Councils, and of the Writings of the Latin Fathers.

The Council of Celichith in England, in the same year.

The Council of Celichith in England. 'Twas not the *French* alone that were endeavouring to reform the Discipline of the Church; The Council The *Englishs*, mov'd by their Example, did the like. *Kennelme*, King of the *Mercians*, of *Celichith* caus'd a Council to meet in the same year 816; The Arch-bishop of *Canterbury* presid'd in chith, and Twelve Bishops of the different Kingdoms in *England* were present; Eleven Canons it were made in it: In the First, the Bishops declare, That they will preserve the Faith and Orthodox Doctrine in their Purity, which they receiv'd from their Fathers. In the Second they say, That when a Church is built, it ought to be Consecrated by the Bishop of the Diocess; that afterwards the Eucharist ought to be set there, with Relicks in a Chest; and that 'tis requisite the Figure of the Saint to whom it is Dedicated, be placed in some part of it. The Third is an Exhortation to Concord and Unity among the Bishops. The Fourth gives a Bishop Power to Elect an Abbot, or Abbess, yet with the Advice and Consent of the Society. The Fifth enjoins that no *Irish-man* be suffer'd to discharge any Ecclesiastical Function out of their own Country. The Sixth confirms the Ancient Canons, and all Acts ratified and confirmed with the Sign of the Cross. The Seventh is to prevent the Alienation of the Goods of the Church. The Eighth charges Layicks, or Secular persons, not to take possession of Monasteries, or alter their Institution. The Ninth directs each Bishop to have a Register, in which the Orders of the Synods, which he is to observe, are to be set down, with the Name of the Arch-bishop, on whom he depends, and of the other Bishops in the Province. The Tenth imports, that after the Death of a Bishop, the Tenth part of his Estate shall be distributed to the poor, or to pious Uses; and that Prayers shall be said for him throughout his whole Diocess, that he may obtain the Kingdom

continued one year in the Communion of some Church, or Monastery, or in the City, and declare themselves against all Ordinations without a Title. They require all Prelates to live in one House together, and to have the same Hall, and Dormitory. They order the Bishops to have special care of the Cardinal-Titles established in the Cities, or their Suburbs. They forbid Usury to all Christians. They order, that a Bishop shall Excommunicate any Man, but for a Publick and certain Crime, and then shall not pronounce that *Anathema* commanded in the Gospel, sent of his Metropolitian; and after he hath given the Admonitions commanded in the Gospel, they charge the Monks to abide in the Monasteries, and not to meddle with Secular Affairs. They petition the King not to entertain any Prelates in his Service, though they pretend themselves to him, unless the consent of their Bishop be first had, and desire, that he may be the person that Ordains them. They forbid, that a Monk should be put out of his Monastery, till his Bishop be consulted about it, or be either himself, or Deputy Ravishers, and such Nuns as live a disorderly invade the Revenues of the Church, as also again Ravishers. They forbid Burying the Dead in the life. They revive the Ancient Laws against the *Jews*. They forbid the King for a Church, as by an Hereditary Right. They agreed, that the Bishop should sue to the King for a Commission, engaging the Judges to obey them in every thing that respected the Ministry. They exhort the Great Men not to suffer any Disorders in their Houses, and to be particularly careful, that the Priests of their Chapels should live pious Lives. They testify their earnest desires, that the King would bestow those Chapels only upon such Priests as would exact the Tithes that belong to them, leaving the Parish-Churches to a Curate, with a charge to uphold the Chapels, and long to them, leaving the Parish-Churches to a Curate, with a charge to uphold the Chapels, and Celebrate Divine-Service in them. And they add, that if the King gives them to Lay-men, they ought not to receive the Tithes, but they ought to be given to the Curates, who Officiate in those Chapels. They pray him to give order, that no Pleas be held in any Court, during Lent, or Easter-week. Lastly, They desire him to confirm the Constitutions of *Charles the Great*, and *Lewis the Godly*.

These Constitutions being presented to King *Charles*, then at *Epernay*, and the Nobles opposing some of them, The King having commanded the Bishops to retire, till he consulted about them, some of them, The King having commanded the Bishops to retire, till he consulted about them, confirmed only Nineteen of them, which ought to be understood of the last of those Constitutions, which were made in the Councils of *Meaux*, and *Paris*. For the Canons of the Councils of *Coulesmes* and *Thionville*, were confirmed, and published by his Authority before, and are met with at the Head of his Capitularies.

The Capitularies of King Charles the Bald.

After the Constitutions before-mention'd, there follow Nine made at *Toulouse*, An. 843. upon the complaints of certain Priests, who were over-charged by their Bishop. In the First of them the Emperor orders, that the Bishop should do nothing against the Priests, by way of Revenge, because they have complained against him.

In the 2d he commands, that the Bishops should exact no more every year of the Priests, than a Muid of Wheat, and as much Barley; 1 a Muid of Wine, with a Pig of Six pence, or Two *Sols*-value, which was before determined by the Councils of *Toledo*, and *Bayeux*.

† A Muid is a large French Measure, for Corn, containing Five Seam and Five Bushels of London Measure; and for Wine, it contains 36 Gallons.

The 3d obliges them that dwell within one League, or a League and half of the City, to send this Present by their Servants; but in all places at greater distances, the Bishop shall appoint a place, in which they shall be brought to. He exhorts the Bishops not to suffer those Officers, whom they shall appoint to receive those Presents, to exact them with force, but they should kindly accept what the Priests shall bring of their own accord.

The 4th advises the Bishops, in their Visitation, not to stay at every small Church, but to make choice of some of the Principal Churches, where the Curates of the Lesser shall meet them, and bring their People to be instructed and Confirmed. So that they shall Visit but one Church in five, and the Curates of the other four shall come to them, with their People, and bring with them five, and the Curates of the other four shall come to them, with their People, and bring with them every one Ten Loaves, a Rundel of Wine of 16 Gallons, a good quantity of Oats, a fat sucking Pig, two Pullers, and some Eggs for the Maintenance of the Bishop and his Attendants. That the person where the Bishop Lodges shall accommodate him with nothing, but Wood, and Household Utensils; and that the Bishop shall be careful that his Servants do his Host no damage, either in his House or Gardens.

In the 5th he confines the Bishops, that they shall not Visit above once in the year; and, if they do it oftner, they shall be no Charge to their Curates in their other Visits.

In the 6th he orders, that if the Bishops do not Visit in person, they shall not exact any thing of their Curates for it, nor oblige them to be at any expence to entertain others; and that they shall not carry along with them a great number of servants.

The 7th exhorts the Bishops not to multiply Parishes without necessity.

The 8th declares, that the Bishops shall have no power to decline the observation of the Orders under a pretence that it belongs to them to make and explain Canons; That they ought to explain them in their genuine sense, and not elude them by corrupt glosses; and, if they do otherwise, let them be taught them, by the Judgment of a Synod, and his own Royal Authority, how they shall explain them aright.

The 9th says, that the Bishops shall oblige the Priests not to come to above two Synods a year, at the set-times for them, appointed by the Canons of the Church, and that they shall judge Priests with Justice.

King *Charles* published also, at the same place, another Constitution in favour of the *Spaniards* and *Goths*, who were then fled into *Catalonia*. — He likewise published at *Epernay* the 19 Canons made at the Councils of *Meaux* and *Paris*, in 846.

In 853, he confirmed the Canons of the Council of *Soissons*, and made several Constitutions for the better support of Ecclesiastical Discipline, of which I shall speak afterwards. Which were published and confirmed at the Synod held at *Verberly* the same year; which made some other Canons also, confirmed at *Charles's* Authority. — In *December*, the same year, he nominated several Ecclesiastical and Lay-Commissioners, in all the Provinces of *France*, and gave them several Heads of Instruction to act by in their Office; among which the Second concerns the Honour of the Church.

There are also one or two about the Revenues of the Churches and Monasteries in the Constitutions made at *Atigny*, in 854. — In his Letters-Parents of the same year, given at *Verberly*, Aug. 23d. King *Charles* confirms to the Prelates of the Church of *Tournay*, the property of the Revenue the was possessed of, and limits the number of them to 30.

In an Assembly of Bishops and Lords, held Anno 856, at *Bonneuil*, they petition the King to put the Monasteries in Order, and to execute the Constitutions made at *Coulesmes*, *Beauvais*, *Thionville*, *Verneuil* and *Soissons*, and declare all those things Null, that shall be made in prejudice to those Laws. They threaten him with God's Judgments, if he doth not perform their desires.

In 857, King *Charles* made two Constitutions at *Quiercy*, which he sent to the Commissioners of his Realm; by which he gave them power to bring all Offenders to Civil or Ecclesiastical punishments, and particularly Ravishers.

In 862, he put out a severe Edict at *Pisa* against Robberies, and other publick Disorders, very common at that time, in which the Bishops join with the King, and condemn those Malefactors to canonical punishment, which the King condemned to Civil. In 866 there was a Constitution made at *Compeigne*, about the Liberties and Privileges of Churches, and the Authority of Bishops.

But, above all, his Edict of 869, made at *Pisa* upon the *Seine*, is the most considerable of all that he made about Ecclesiastical Discipline. In it he declares himself the Defender of their Bishops Authority, and Liberty of the Churches. He orders all his Ministers to respect their Power, execute their Commands, and preserve the Churches in the enjoyment of their Privileges. He requires all Earls, great Lords and Judges, to give the Bishops their due subjection; and, on the other side, that the Bishops should not encroach upon the Rights of Laity, under their Jurisdiction. He commands the Bishops to do no Injustice, either to the Clergy or the People, in the respect due to them. He orders, that their Curates should give the Lords of their Parishes the respect due to them by Abbots, Abbeys, or Lords, to serve in their Churches, if they are not worthy of blame for their Conversation, or Doctrine. He renews the Constitution, which forbids any persons, who were not full consented of the Faults they were accused of; and, who after admonition to amend and repent, have not obstinately refused to submit. He recommends Peace, Union and Friendship among his Civil Magistrates, Bishops and Clergy. He orders his Bishops to defend the Privileges granted to their Churches by the Church of *Rome*, and by the Charters of his Royal Progenitors, and that they be careful to have the Rents paid that are due to them.

The King having received Intelligence at *Pisa*, that *Lotharius* was dead, went immediately to *Lorain* to be Crown'd King of it. And being arrived there in Sept. 869, after *Adventinus*, Bishop of that City, had declared in the Name of all the Bishops and People, that they all accepted him for their King, he took an Oath to preserve the Honour and Privileges of their Churches, to do Justice impartially to every Man, according to the Laws, and protect that Kingdom. After this *Adventinus*, who performed the Ceremony of the Coronation, and Ordain'd some Bishops, being admonish'd by *Adventinus*, and other Bishops, which belonged to the Province of *Treves*, that this Action would prejudice the Rights of their Metropolis, made a Declaration, That it would be no prejudice to the Rights of the Province of *Treves*, because that Province, and that of *Rheims* were like Sisters, so firmly united, that they made, but as it were, one Province; since the Bishops of both met at one Synod, observed the same Canons, and, among the Arch-bishops of *Treves* and *Rheims*, the most Aged always took place: but yet, were it not so, he ought not to be accused for meddling with the Jurisdiction of another Province, by his own Authority, or of putting his Sickle into the Harvest that did not belong to him, since he had not concerned himself with that Province, but at the Request of the Bishop, and out of Charity. Lastly, That they ought to look upon it, as a special Favour of God, that *Charles* was Crowned King at *Metz*, because that Province his Father *Lewis the Godly*, who was descended of *Clotvis* the French King, who was Conquered by *S. Remigius*, and Baptized in the Church of *Rheims*, where he was Anointed and Consecrated King, by a Christ sent down from Heaven, which they still have at *Rheims*. That *Lewis* the Godly was Crowned Emperor in that City, and after he was Deposed from his Imperial Throne by the Conspiracies of his Enemies, he was restored, and was Crowned again in the same City, and in *St. Stephen's* Church, whose Name was a good Omen, because it signifies a Crown. After

After this Declaration, he asked the People, if the Coronation should be Celebrated before the Altar, and whether that Prince should be Consecrated by the Holy Unction. The People having testified their Approbation by their Acclamations, they Sang *Te Deum*, and the King was Crowned by the Priests Benediction of the Bishops. This Constitution is very remarkable.

In the year 874, Charles Judged some Ecclesiastical Causes at *Atigny*, at the Request of the Bishop of *Barcelona*. The First was about a Complaint made to him, That one *Thyrus*, a Priest of *Corduba*, had called the People together at a Church of *Barcelona*, and had taken away from him almost two thirds of his people; That he Celebrated Mass, and Administred Baptism without his permission. That he caused those people to go to his Church on the Feasts of Nativity and Easter, which ought to be at his Cathedral, and gave them the Sacrament. The King Recited the Canons, which condemned the practice of that Priest. The Second complaint, made by the Bishop of *Barcelona*, was, That another Priest had engaged the Inhabitants of the Castle of *Terracina*, not to submit to his Jurisdiction. The King order'd, that the Canons in that case should be observed. The Third was against two private persons, who having Intercepted the King's Letters, had possessed themselves, the one of St. Stephen's Church, and the other of certain Lands belonging to the Church of *S. Eulalia*. The King commanded, that if this could be prov'd, his Commissioners should give an Account what Letters had been Intercepted, that being reported to the Council, it might be Examined by them.

Lewis, the Emperour of Italy, being dead, Aug. 8. 875, Charles was Crowned Emperour at *Rome* on Christmas-Day of the same year, by Pope John the VIII.; and, at his return, received the Crown of *Lombardy* at *Pavia*, and the Confirmation of his Imperial Crown in an Assembly of the Nobles and Bishops of that Countrey, held Feb. 876, at which the Pope was present in person. After this, to acknowledge the Obligations he had to the Holy Roman Church, in which he decreed, That all persons should pay an especial Veneration to the Holy Roman Church, the Head of all other Churches; that no Man should dare to attempt any thing in violation of her Power and Privileges; but should enjoy her full Authority, and exercise her Pastoral care over all the Church; that they should particularly honour the Supreme Bishop, and Universal Pope John; that his Decrees should be received, with all due regard, and Obedience be given him in all things he hath right to. He forbids all persons encroaching upon the Lands and Revenues of the Church of *Rome*. He then commands, that due respect be paid to the Sacrosanct Authority and Clergy; that all should submit to the Imperial Authority, and none should be so bold as to resist his Orders. That Bishops should freely exercise their Function, and punish Offenders; that they be careful to Preach. He enjoins the Lay-men which dwell in the Cities, to be present at the Assemblies of the Church on Festival-days, and forbids them having private Chapels in their Houses. He requires, that Bishops should have Colleges for their Prebendaries near the Church; that Prebendaries should live according to the Canonical Rules, and be subject to their Bishop. He forbids Clergy-men dwelling, or converting with Women, as also Hunting. He provides for the preservation of the Church-Revenues, and payment of Tithes. He commends Friendship between the Nobility and Clergy. This was published and received at *Pontigon* in July 876.

Lastly, Charles the Bald held an Assembly of his Nobles at *Quiercy*, June 877, in which he made several Constitutions by his own Authority, and propounded others to his Nobles for their Advice. The Constitutions now made about Discipline, are these. The First was about the Honour and Liberty of Churches, so often repeated. By the 2d he confirms the Privileges of the Abbey of *S. Mary of Compeigne*, granted by the Pope, received by the Bishops, and Authorized by the King's Letters. The 8th secures the Revenues of Vacant Arch-bishopricks, and Bishopricks in the 12th he nominates several Bishops, Abbots and Earls to dispose of his Alms, which he should give by Will, after his Death. The rest contain several Directions for doing what is necessary for the good of his Kingdom and Children after his Decease. Two days after he renewed again the Constitution about the Honour of Churches, and Authority of Bishops; he confirmed several Ecclesiastical and Civil Laws, and promised to put them in Execution. He provides for the preservation of the Estate of an Earl lately deceased, till his Son was in possession of it; and for the security of those Churches who have lost their Bishop, Abbot, or Superiour, till they have a Successor. There are the last Constitutions of Charles the Bald, who died August the 28th following at *Frankfort*, in the 70th year of his Age, and 59th from his first Coronation. He was a Lover of Justice, Religion, and of the Church, and was the nearest of any Prince of his Race, to Charles the Great, in his good Qualities and Vertues.

The Council of Mentz held Anno 847.

This Council was held under *Rabanus*, An. 847. It was made up of 12 Bishops, some Suffragans, several Abbots, Monks, Priests, and others of the Clergy. The Bishops and Clergy made one body, and had the Gospels, Canons, and Fathers laid before them. The Monks the Rule of St. Benedict, that they might unanimously endeavour a Reformation of the Clergy, and the Monastick Life. —First, They particularly recommended it to the Bishops, that they should take care that the people be well-instructed in the Fundamentals of Religion; and, for that end, certain Homilies should be composed in the Vulgar Tongue. Secondly, That Baptism should be administred according to the Rites of the Church of *Rome*, and at the times appointed by the Pope's Decretals. They

They exhort all Men to Peace; and order, That not only those Men should be Excommunicated, who attempt any thing against the King, or State; but those, who, by surprise, contrary to his good affection to Religion, obtain of him the Lands and Revenues that belong to the Church.

They leave the whole disposal of the Church's Revenues in the power of the Bishops, and forbid the Clergy to make use of them, to augment their own Estates, or dispose of them. They secure their Tithes, and other Rights, to the Churches. They revive the Canons concerning such Employments as are forbid Clergy-men and Monks.

They forbid Monks to have any possessions of their own, to cover the enjoyment of worldly things, which they have renounced, and to take on them any Cure of Souls, without the consent of the Bishop.

They forbid Abbees to go out of their Monasteries without great necessity, and without the leave of the Bishop.

They revive the Ancient Canons of the Council of *Ancyra* against Man-slayers. They declare, touching the Administration of the Sacraments to the Sick, that the Priests ought to require of them a sincere Confession, without imposing on them any rigorous Penance, but only to bring their sins to remembrance, and comfort them under them, by the Prayers of their Friends, and by their Alms; and so Absolve them, upon condition nevertheless, that if they recover their health, they shall undergoe what Penance shall be imposed on them; after which they may Administer the Unction, and then the Communion, as their *Vaticum*.

They are not afraid to grant such Malefactors, as sinner for their Crimes, if they confess their sins, and are penitent, the honour of a Christian Burial; and that their Offerings be received, and Masses said for them.

Lastly, After they have forbidden all Contracts of Marriages, either Incestuous; or within the Degrees of Consanguinity, prohibited by the Laws; they command, that Penances, proportionable to Mens Crimes, shall be imposed upon them; that publick Sinners shall do publick Penance; and they, whose sins are secret, shall undergoe private Penance.

This is almost all that is contained in the One and thirty Canons of this Council. We shall not here speak of the Council of *Mentz* held the next year, against *Gotschalkus*, nor of those that concern his Affairs, nor *Elbo's*, because we have spoken of them at large in another place.

The Council of Pavia.

The Emperour *Lotharint*, and his Son *Lewis*, held an Assembly at *Pavia*, Anno 850. in which The Council of Pavia.

The Bishops made 25 Articles, or Constitutions.

In the First they order, that the Bishops should have some Priests, or other Clergy-men witnesses of their most secret Actions.

In the Second, That they should not neglect not only to celebrate Mass publicly on Sundays and Festivals, but, if it be possible, offer that Sacrifice every day in private.

In the Third they order, that their Meals should be temperate, and that they should entertain Pilgrims and Strangers at them; whom they should entertain with Pious Discourses and Exhortations.

In the Fourth they forbid the Pleasures and Luxury of the World.

In the Fifth they advise them to Study the Holy Scripture; to explain it to their Clergy, and to Preach upon it to the people.

The Sixth imports, that the Bishops should be careful that the Priests discharge their Duties well in the Government which is entrusted to them. That the Arch-Priests should go to the Heads of Families, to exhort publick Offenders to do publick Penance. That in difficult cases they should apply themselves to the Bishops, and the Bishops should consult their Brethren.

The Seventh orders, that the Priests should examine whether the Penitents perform the works of Penance; That the Absolution of publick Penitents is referred to the Bishops, and that no Priest shall Absolve them but in the absence of the Bishop, and with his Allowance, because the imposition of hands was reserved to the Apostles.

The Eighth engages them to Instruct the People in the saving nature of the Sacrament of Unction, of which the Apostle St. James speaks [c. 5. 14.] and make them sensible, that they can hope to receive the wished-for effects of that Mytery, viz. Remission of sins, and health, only when they desire it with a sound and full Faith. That because it often happens, that sick persons know not the force of that Sacrament, or think their Distempers inconceivable; or forget to desire it, because their Minds are taken up with the pains of their sickness; the Priests of the place ought to put them in mind of receiving it, and invite the Priests of his Neighbourhood to be present at the Administration. But if the sick person be in a state of Penance, he ought not to bestow it on him, till he be reconciled to the Church; because he that is not allowed to receive the other Sacraments, is not in a capacity of receiving this.

The Ninth advises Fathers of Families to Marry their Daughters as soon as they are of Age, and condemns them to Penance, if they happen to be debauch'd, either by their Negligence, or Conivance; and forbids, that the Benediction be given them, who Marry after they are De-flowered. It also says, that Marriage is forbidden those, who are in a course of Publick Penance.

Eighteenth orders, that no Letters dimissory be given to any Clergy-men, but such only as are desired by some other Bishop. The Nineteenth and Twenty first, are about the Advocates, who sought to have Bishops to patronize their Causes. The Twentieth enjoins the Founder of a Monastery or Chapel, to name a Priest approved by the Bishop to it. The Two following Canons concern the Administrations and Usage of the Church's Revenues. The Twenty Fourth orders, that Divine Service be settled again in the Churches, where it had been discontinued. The Twenty Fifth, commands that sacred places be built again. The Twenty Sixth forbids the Abbot exacting any thing against Law. The Twenty Seventh imports, that they should choose Abbots fit to govern the Monasteries. The Twenty Eight enjoins Bishops to take Care, that those that profess themselves Monks, should live regularly. The Twenty Ninth commands, that young Women who have taken on them a Religious Life, should not marry. The Thirtieth and Thirty First, concerns the Sanctification of the Sunday. The Thirty Second commands, that such as are shut up in the Monasteries for their Crimes, should not be suffered to go out. The Thirty Third says, that 'tis not allowable for Lay-Men, to place themselves with the Priests or Clergy, at Divine Service. The Thirty Fourth says, that there shall be in all Cathedral Churches and other places where 'tis necessary, Masters and Tutors to teach the Liberal Sciences. The Thirty Fifth forbids Balls, Dancing, and other Sports upon the Feasts of the Martyrs. The Thirty Sixth prohibits Men putting away their Wives and marrying others, unless in case of Adultery and Orders, that if a Man and his Wife are willing to part, to embrace a Religious Life, they must do it with the consent of the Bishop, who shall examine both the Man and his Wife, whether they do both indeed consent to it. The Thirty Seventh forbids Polygamy. The Thirty Eight is against Marriage among the Degrees of Consanguinity forbidden.

Leo IV. made some Additions to these Canons, which were nothing else but Explications of them, or some Clauses to confirm them. But he added four new Canons. The First imports, that no greater number of Priests or Clergy-men be ordained in every Church, than is just necessary. The Second, that Priests should retain themselves at the Council of their Bishops. The Third orders, that Lay-men who retain Priests that are Strangers, and employ them against the consent of their Bishop, shall be themselves excommunicated, and the Priests deposed; if upon Admonition, they will not return to their Dioceses. The Fourth says, that no Man shall give Priests in the Churches, but he that hath right to ordain in those Churches, and punish those that are in it, i. e. none but the Bishop of the Dioceses.

The Third Council of Valence.

The third Council of Valence.

IN January 845, the Emperor Lotharius called a Synod at Valence, of Fourteen Bishops belonging to the Province of Lyons, Vienna and Arles, over whom their Metropolitans presided, and Ebo Bishop of Grenoble, to judge the Bishop of Valence, who was accused of several Crimes. In this Council, the Decisions about Grace above mentioned, were made, which make up the first six Canons of this Council. The Seventh is about the Election of Bishops. They declare in it, that to prevent, that ignorant and unfit Persons be not preferred to Bishopricks, they would petition the King, that the Bishop of every Diocese shall be chosen by the Clergy and People who shall be obliged to choose a Person out of the same, or a Neighbouring Church, fit to fill the See, and that if the Emperor shall send any of his Officers to be Bishop, they shall examine his Life and Doctrine carefully, that the Metropolitan shall have a care, that the Bishop who is ordained, be a person fit for that Charge. The Eighth is against those who invade the Revenues of the Church. The Ninth is against those that take the Revenues of Chapels. The Tenth orders, that they pay the Ninth and Tenth of the Revenues of alienated Churches, and condemn Usury. The Eleventh forbids taking the Oaths of both parties in justice, and excommunicates him that doth the contrary. The Twelfth forbids the Combats, which were in use to prove Mens Innocence. The Thirteenth imports, that such as are disobedient to their Bishops, shall do Penance, and such as are excommunicated in one Church, shall not be received in another. The Fourteenth forbids all vexatious Troubles, and commands Union and Love in Clergy-men. The Fifteenth enjoins the Bishops to live an Exemplary Life. The Sixteenth orders them to preach and instruct their People. The Seventeenth commands them to visit their Dioceses, without being a charge to any Man. The Eighteenth requires, that Schools be set up for Learning and Singing. The Nineteenth imports, that the Metropolitans and Bishops should take care that the Clergy live orderly. The Twentieth enjoins, that the Ornaments of Churches be preserved, and used only according to the Canons. The Twenty First says, that Church Revenues shall not be alienated. The Twenty Second says, that a Bishop shall not receive the rights of the Visitation, when he doth not visit. The Twenty Third is in Favour of the Arch-Deacon of the Church of Vienna, whom they had redeemed from Slavery. They affirm he was not a Slave, and threaten Excommunication to them, who shall persecute him upon that account.

The

The Council of Quiercy.

IN November, 858, the Bishops of the Province of Rheims and Roien being Assembled at Quiercy, composed a Letter, directed to Lewis King of Germany, who had possessed himself of the Kingdom of Charles, Surrendered to him at Autigny, by Wenilo, Arch-bishop of Sens, and Erconrad, Bishop of Chalons. After they had excused themselves for not being present; according to the Orders they had received at the Assembly held at Rheims, because they had not sufficient Warning to provide for their Journey, and get leave of their Metropolitans, they passionately represent to that Prince the Disorders of the People of his Realm, and the lamentable state the Church was in. They exhort him to maintain the Rights and Privileges of the Churches, the Authority of the Bishops, and honour of the Priests; to put in Execution the Canons and Constitutions, which concerned the Liberty of the Church; to restore their Revenues to the Church and Clergy; to put the Monasteries and Abbeys of the Monks and Nuns into their Ancient condition; and to take them from the Lay-men, to whom his Brother was forced to grant them. They give him many Instructions about his own Carriage, and how he ought to govern his Kingdom. They let him know, that they thought he had no Right to mind the King his Brothers Counsels; and, at last, Protest, that they could not take the Oath he desired of them; nor submit their Churches to him, or their Revenues, as if they were Temporal Estates. This Letter is Written with much Elegance and Freedom. In it they Threaten that Prince with the Judgments of God, and terrify him, with representing to him his bad condition at the hour of Death. They give him several Instructions and Precepts about Civil matters, and speak to him in a Majestic Style. They relate to him a fabulous Story of the Damnation of Charles Martel, for having taken away Church-goods. There is some probability that Hincmarus composed this Letter; for which Reason 'tis Printed among his Works.

The Council of Metz.

LEWIS of Germany being obliged to retire in 859, the Council assembled at Metz sent Nine Prelates to him, to exhort that Prince to beg peace of his Brother, to acknowledge and confess his Fault, oblige him to promise to live peaceably for the future, and never hereafter to cause Schism, or Division, to punish them who were the Authors of this War, to engage himself to maintain the Rights of the Churches, and procure a Reformation: That if he did these things, although his Faults deserved a long penance, they could absolve him, although they did not join with him. These Messengers, who had for their Leaders, Hincmarus, Arch-bishop of Rheims, and Wenilo, Arch-bishop of Roen, finding Lewis of Germany at Worms, June the 4th, the Prince spake to them first, and being desirous to appease them, said to them, That if he had offended them, he begged their pardon. Hincmarus, who stood the first on his left-hand, answered, That he came to offer him what he desired; that, as for his own particular, he had nothing against him; that he pardoned him what he had done; and as for the Mischief he had done his Church, he advised him, as he tender'd his own Salvation, to make it up. Guntharius, Arch-bishop of Cologne, who was also one of the Messengers, told him what satisfaction they demanded of him, and read the Instructions to him they had given them. Lewis of Germany was displeased with them, and told them for Answer, That they came provided with full Instructions, that they might surprize him: That the Bishops of his Kingdom not being present, he could do nothing in that Affair without consulting them. So that this Embassage had not that good effect which they hoped for by it.

The Council of Savonieres.

IN June, the same year 859, the Bishops of both Kingdoms met at Savonieres, near Toul, where they made up a Peace and Agreement between the Kings. In it also they Regulated several other Affairs. Tartaldus Deacon of Sens, who had taken upon him to exercise the Episcopal Functions at Bayeux, was left to the Judgment of Wenilo, Arch-bishop of Sens, and three other Bishops. They ordained, that the Sub-deacon Anselmarus, who had possessed himself of the Church of Langres, should make Oath, that he would not attempt the like for the future. King Charles accused Wenilo, Arch-bishop of Sens, as the cause of his Rebellion; and it was order'd, that his Process should be made according to the Canons. Aro, Bishop of Verdun was summoned, because his Ordination was accused as faulty. They also charged the Bishops of Bretry not to withdraw themselves from the Jurisdiction of the Arch-bishop of Tours, their Metropolitan. They admonished them not to communicate with persons under Excommunication; and to exhort their Prince Solomon, to be faithful to King Charles. They also allow the persons Excommunicated till the next Council, to amend and reform themselves; and, if they did not do it, they would pronounce a solemn Anathema upon them at the next General Council. This Synod earnestly entreats the King, and Ralph, Arch-bishop of Bourges, to maintain the privileges of the Abbey of S. Benedict, which that Arch-bishop had possessed himself of, upon condition, that if the Abbot were

were found negligent, or irregular, by the King's Commissioners, he should be deposed, and another put in his place. They set in order several other private Affairs, of which there is no mention in the Canons, and ordered Prayers. This Synod was very numerous: At it were Eight Metropolitans, and most of the Bishops of the Twelve Provinces of France. We have, besides the Thirteen Canons, or Articles, already mention'd, Three Letters, one to *Wenilo*, Arch-bishop of *Sens*, and two others to the *Bretons*, with a Remonstrance, containing an Accusation of that Arch-bishop, brought against him by *Charles the Bald*.

They read also in this Council the Six Constitutions of *Valence* about Grace; and Ten other Canons made Fifteen days before, by some Bishops met at *Langres*. We will not repeat what we have said about the Constitutions of the Council of *Valence*, and how *Hincmarus* oppos'd the Reception of them; but we will give the substance of the other Ten Canons.

The First imports, that they would petition their Kings to call Synods every year in every Province, and every second year a General Council in their Palaces.

The Second orders, that the Bishops should be ordained according to the Canonical Laws; that is to say, by the Judgment of the Metropolitans, and Neighbouring Bishops; and such persons should be chosen, as are of good life, and known probity.

The Third commands, that Bishops visit Religious Houses, and take care, that all things be managed and dispos'd in good order.

The Fourth enjoins them to set up Schools, or Teach the Holy Scripture, and good Learning.

The Fifth requires them to repair their Churches.

The Sixth orders, that every Congregation should have an Head of their Profession.

The Seventh declares, that the alienated Revenues of the Church shall pay their Ninth and Tenth parts, and that for the future nothing shall be taken from the Church.

The Eighth enjoins, that the Revenues of Hospitals shall be employed according to the intent of the Founders.

The Ninth declares, that they will cause Justice to be done to the Poor by the Civil Judges.

The Tenth contains their Resolve to punish Ravishers and Adulterers.

The Council of Coblentz.

The Council of Coblentz.

THE Peace which was made between the Kings at the Council of *Savonieres* in 859, was confirmed and sworn to, Anno 860, at an Assembly held at *Coblentz*; at which, Ten Bishops, and several Lords were present. In it it was agreed, that public sinners should be put to penance; and that no Bishop should Excommunicate any Man, till after Admonition and Reproof; That they would pardon those Rebels that accepted a pardon, and promised Fidelity for the future; That they would put the Laws and Canons against Criminals in Execution. Some other Ecclesiastical Laws and Civil Constitutions were made in it.

The Second Council of Tullium, or Toul.

The Council of Toul.

IN October 860, a General Council was held at *Touffy*, in the Province of *Toul*. There were present almost Sixty Bishops out of Twelve or Fourteen Provinces of France. They controverted a Pastoral Letter against those that invaded the Churches Revenues; and, because it seem'd too tedious to some of them, they made Five Canons, which were signed by all the Bishops.

In the First they Excommunicate, and deprive of Burial all those, that take, or receive the Oblations of the Church without the consent of the Bishop, or the Person, who is entrusted with the care of the Church Revenues; and condemn those of the Clergy or Laity who shall do it, to reitrate three or four-fold.

In the Second, it is ordained, that Widows, or Virgins, devoted to the Service of God, who Marry, or suffer themselves to be Desflowered, shall be Imprisoned, and put to Penance till their Death: and they that so Debauch them, shall also be forced to undergo Penance.

The Third pronounces Excommunication against all Perjured Persons, and False Witnesses.

The Fourth excludes from the Communion of the Faithful, and from Divine Service, all Ravishers and Man-slayers, till they shall submit to a course of Penance.

The Fifth enjoins all wandering Clergy-men, and Monks, which are out of employ, because their Churches, or Monasteries, are burnt by the *Normans*, to betake themselves to their Duties, and submit themselves to their Abbots, or Bishops.

We have spoken about the contest between the two *Hincmarus*'s, concerning these Canons; the Arch-bishop of *Rheims* maintaining, that they were not made by a Council, and that he did not sign them; the Bishop of *Laon* affirming the contrary. It is probable, that *Hincmarus*, the Arch-bishop of *Rheims*, compos'd the Large Letter; but, that not being liked, some others suggested the Five Canons, which were signed by several of them. This Council order'd *Hincmarus*

marus to Write to the Arch-bishops of *Bourges*, and *Bordeaux*, and Bishops of their Provinces, about the Affair of Earl *Raimond*, which we have explained in the History of *Hincmarus*'s Work. And because we have also spoken of the Councils of *Aix la Chapelle*, *Mez*, and *Rome*, held about the Divorce of *Lotharius* and *Thietberga*, we shall pass them over here; as also those held about the business of *Rothadus*, *Hincmarus* of *Laon*, *Elbo*, *Wulfadus*, of which we have spoken in the History of the Controversies, in which *Hincmarus* was chiefly concerned.

The Council of Worms.

IN 868, in June, *Lewis*, King of Germany, Assembled a General Council of his Kingdom at *The Council of Worms*: in it, the Bishops first of all compos'd a Confession of their Faith; in which they asserted the Procession of the Holy Ghost from the Father, and the Son; and rejected the Opinion of those, who affirm'd, That it proceeded from the Father by the Son, or from the Son only. They deliver, That the Resurrection shall be in the same flesh, in which we live, and that the Catholic Church shall Reign with *Jesus Christ* for ever.

After they had made this Confession of Faith, they compos'd, or rather revived several Canons. The 1st Imports, that Baptism shall be solemnly Administr'd only at *Easter* and *Whitsunday*. The 2d, that it belongs to the Bishop only to Consecrate the Christ. The 3d, that a Bishop shall not require any Present for the Consecration of Churches; and that they shall use nothing but Bread and Wine, mingled with Water, in the Sacrament of the Altar. The 5th contains a Rule of *S. Gregory's*, about Dipping once, or thrice in Baptism. The 6th, that the Disposal of the Church Revenues belongs to the Bishops, and not to the Founders. The 7th, that they shall divide the Church Revenues into four parts. The 8th is an Extract of the Seventh Canon of the 2d Council of *Seville*. The 9th contains a Law of Excommunication, for all in Sacred Orders. The 10th concerns a Bishop accus'd of a Crime. The 11th declares, that Priests, who have been guilty of carnal sins, ought not to enjoy their Dignity. The 12th, that they that are accus'd of that crime, but can't be convicted, shall clear themselves by their Oath. The 13th, that Bishops shall not Excommunicate any Man for small faults.

The 14th, that if they do, their neighbouring Bishops shall not communicate with them, till a Synod shall meet. The 15th orders, that if there be any Robbery done in any Monastery, and the Author is not known, all the Brethren shall communicate at one Mass, that by that means it may be known that they are innocent. The 16th Excommunicates the Bishops that refuse to come to a Synod, or withdraw before 'tis ended.

The 17th forbids Clergy-men keeping Hunting-dogs, or Hawks. The 18th orders, that strange Clergy-men shall not be suffer'd to exercise their Ecclesiastical Functions, unless they have a Letter from their Bishop. The 19th says, that those that will not obey their Bishops, nor execute their Ministry diligently, in the Church which shall be allotted them, shall be Excommunicated and Degraded.

The 20th appoints, that those Women, who are devoted to God by the Sacred Veil, and fall into any carnal crimes, shall not leave their profession, but shall be put to severe penance. The 21st obliges those Widows, who have taken the Veil, and have Prayed in the Church among the professed Nuns, offer'd Oblations with them, and promis'd to continue in that Estate, never to leave it. The 22d holds, that it is not lawful for them, who have by their Parents been put into the Monasteries in their Infancy, and have been brought up in a Regular Discipline, to leave or forsake that sort of Life, when they are come to a Riper Age.

The 23d Revives that Maxim of the Councils of *Spain*, That a Man may be made a Monk, either by the Devotion of his Parents, or by his own proper Profession; and declares, That both ways equally oblige; and those, that are made so either way, may not return to a Secular Life. The 24th is against them that do any Injury to Clergy-men or Churches. The 25th Commands Priests to impose penances proportionable to Mens Crimes, and agreeable to the Laws of the Church.

The following Canons contain the punishments of different sorts of Manlaughter. The 31st gives Lepers a liberty of receiving the Sacrament of the Body and Blood of Christ, but not with those that are in perfect health. The 32d says, that the number of Children, which a Man may have, can't be determin'd; yet no Man may Marry his near Relations. The 33d forbids Marrying Two Sisters. The 34th a God-mother, or God-daughter. The 35th condemns to the penance

of Murderers, those Women, who cause Abortions in themselves; and those to something less of smother their Children in their sleep, though not thinking of it. The 36th subjects to penance, and separates him from his Wife, who hath lain with his Wife's Daughter by another Husband. The 37th imports, that Married persons, though under penance, are not to be parted. The 38th and 39th impose penance upon those that kill their Slaves. The 40th appoints, that a Bishop, who ordains a Slave, knowing him to be such, without the consent of his Matter, shall pay double the worth of him to his Matter; but, if he were ignorant of it, the Sum shall be paid by them who were Witnesses for him. The 41st orders, that they shall be Excommunicated who live in Enmity, and will not be reconciled. The 42d constitutes, that no Man shall be Condemned, who is not formally Convicted. The 43d fences them to Deprivation of their Goods, and Excommunication till Death, who side with the Enemies of the State.

The 44th condemns Adulterers to a Seven years penance.

These

These are the 44 Canons, which are all, but the 40th, in an ancient MS. under the Name of the Council of *Wormes*. There are also 36 other Canons, that bear the Name of this Council. But since they are not to be found in any ancient MS. and some of them are already among the 44 preceding; and *Labbe* hath assured us, that the order of the first is very different in a MS. which he hath consulted; And there are some Canons cited by *Too Caanutenus*, under the Name of the Council of *Wormes*, which are not found among these Latter; it may be rationally doubted, whether this Collection of 44, or 80 Canons, were made in this Council of *Wormes*. However that be, these Canons are, almost all of them, found either in more ancient Councils, or in those about this time.

The Second Council of Douzy.

The Council
of Douzy.

AN Assembly of Bishops, who met the 13th of June at *Douzy*, in the Diocese of *Rheims*, wrote a Circular Letter to the Bishops of *Aquitain*, which contains some Laws of the Councils and Popes about Marriages between Relations, and against them who possessed themselves of the Churches Revenues, that they might deter the Great Lords from those two disorders, which reigned among them. This Assembly also Tried *Duda* the Nun, who, being ambitious to become an Abbess, combined with the Priest *Humbertus*, and engaged him to write Slanderous Libels against her Abbess, and present them to the King's Commissioners, by whom he was convicted of Falshood and Calumny. After this, he returned to his Monastery, and had such private commerce with the said Nun, that she became with Child by him; She confessed her fault, and said, That it was done by the Priest *Humbertus*; but he denied it. The Council, in the first place, declared, That that Priest, being already convicted of Perjury, and to be a False Accuser, ought not to be believed upon his denial, nor ought they to refer themselves to his bare Assertion. Secondly, That before he be judged in the place, where the Crime was committed, the King should send certain Commissioners into the Monastery, who may examine all the Nuns apart, and inquire our particularly of *Duda*, the time and place, where she committed the Crime with *Humbertus*; who may also examine her Companions, and so make that Priest sensible that his Oath is not to be trusted; That if he persist in the Denial, they shall bring him before the Deputies of the Synod, King's Commissioners, Priests, and Clergy of the Monastery, with the Abbess, and her Society. That *Duda*, and her Companions, being also summon'd thither, shall endeavour to make him own his Crime. But, if he still resolutely deny it, they shall swear *Duda* and her Companions, and make them bear Witness against him; That, upon their Testimony, he shall be depoted by the Deputies of the Synod, Banished by the King's Commissioners, and imprisoned in some Monastery. As for *Duda*, they ordered, That she should be put to Penance, and Scourged by the Abbess, in the presence of her Sister-Nuns, and shall not be received into Communion till after Seven years Penance. And, as for the two Nuns, who being conscious of *Duda's* Fault, did not discover it, they judged them Blameworthy; because the Priests, to whom they discover'd that sin, by secret confession, are obliged to keep them secret; yet there is not the same obligation of Secrecy upon them, who attain the knowledge of others Crimes some other way. Nevertheless, they dealt more mildly with these Nuns, and ordered, that after they have been moderately chastised with a Rod, they shall endure but Three years Penance. This is the substance of the Relation of this Council, which is full of choice passages out of the Councils and Fathers, very handsomely and fitly alledged.

The Council of Ravenna.

The Council
of Ravenna.

John the Eighth appointed a Council at *Ravenna*, where he was to meet the Bishops at the end of May, 577. He came and held a Council there in the beginning of August, where they made Nineteen Canons for the good of the Church.

The First enjoyns, and obligeth all Metropolitans within three Months after their Ordination, to send a Confession of their Faith to the Holy See, demand the Pall; and they that shall neglect this Duty, shall have no power to Ordain Bishops till they have performed it; and that other Metropolitans shall have liberty to ordain the Bishops of their Province, after three Admonitions, and having taken the Advice of the Pope.

The Second orders, that if those who are chosen Bishops do not procure Ordination within three Months after their Election, they shall be Excommunicated till they do; and if they do not do it within Five Months, they shall neither be Ordained for the Church, to which they are chosen, nor to any other.

In the third 'tis forbidden to make use of the Pall in the Streets in Procession, or in any other Ceremonies, than what are appointed by St. Gregory.

The Fourth forbids the Nobles and Judges to contemn or abuse the Bishops, or exact any thing of them. It reserves the cognizance of the causes of the Clergy, Nuns, Orphans and Widows, to the Bishops.

The Fifth is against those that take away the Revenues of the Church.

The Sixth is against Ravishers.

The Seventh is against Murderers, and Incendiaries.

The Eighth is against those that pillage and steal other Mens Goods.

The Ninth declares them Excommunicate, who voluntarily keep company with persons Excommunicated; and requires, that all Audience be denied them who are Excommunicated a whole year, and trouble not themselves to take off their Excommunication; if they die in that condition, it forbids to accept them to Communion.

That the former Decree may be put in execution, it is ordered in the following Article, That all the Bishops should send to their Neighbours, and people of their Dioceses, the Names of such as are Excommunicated, and cause them to set up a List of them upon their Church-doors.

The Eleventh imports, that those, who, to avoid deserved punishments, fly to other Lords, shall not be received, till their Master hath Justice done him.

The Twelfth is, that they that absent themselves Three Sundays together from the Assemblies of the Faithful in their Parishes, shall be Excommunicated.

The Thirteenth enjoyns the Defenders, Prefervers and Managers of Church-Revenues, to doe their Duty, under the pain of Excommunication.

The Fourteenth shews, that he shall not be Ordained a Priest, that is not diligent in the Service of the Church.

The Three following are for the preservation of the Laws and Revenues of the Church of Rome.

The Eighteenth orders, that Tythes shall be paid to the Priest that serves the Parish; and forbids the Priest of another Diocese, or Parish, to meddle with them.

The Nineteenth forbids the Judges, or King's Commissioners to hold any Pleas, or Lodge in Churches.

At this Council there were present, besides the Pope, the Arch-bishop of *Ravenna*, Patriarch of *Grado*, Bishop of *Verona*, and Six and Forty other Bishops of *Italy*; who signed a Grant, by which they confirmed the Donation of certain Lands and Revenues given to the Church of *Aum* by King *Charles*.

The Council of Troyes.

John the Eighth being come into France, to desire the Assistance of *Charles* the Emperour; called a Council at *Troyes* in 878, at which were present with the Bishop of *Porto*, and Three other Bishops of *Italy*, the Arch-bishop of *Rheims*, *Sens*, *Lyon*, *Narbonne*, *Arles*, *Tours*, *Bezancon*, *Vienne*, and Eighteen other Bishops of France. In it they treated of several matters. The Bishops approved of the Excommunication of *Lambert*, and *Adelbert*; and declared, that they would look upon all those as Excommunicated, who had been so by the Pope. They pronounced an Excommunication against those, that had invaded the Goods of the Church. They confirmed the Judgment given against *Formosus*. They made a Canon, forbidding all Christians to Marry a Second Wife, while the First is living; and Bishops removing from one Church to another; and, in the conclusion, made Seven Canons. In the First it is commanded; that Secular Noblemen should pay respect to the Bishops, by not sitting down before them; and, that Lay-men should not meddle with Church Revenues. The Second enforces the same prohibition. The Third orders, that the Canons made the year before at *Ravenna*, should be observed. The Fourth enjoyns the Bishops to assist each other in the defence of the Revenues and Interests of their Churches. The Fifth requires, that those persons, who have been Excommunicated, or subjected to Penance by one Bishop, shall not be received by his Brethren. The Sixth asserts, that they will not receive another Man's Servant without his consent. The Seventh says, that they will not entertain a private Accusation against any Man. The Pope having seen the Body of the *Gothick* and *Spanish* Laws, brought by the Arch-bishop of *Narbonne*, and finding no Law in it against Sacrilege, wrote to them to observe the Law made by *Charles* the Emperour, who fined such as were guilty of it Thirty pounds. He sent also a Letter to the Bishop of *Poitiers*, forbidding him to encroach upon the Revenues of his Church; and, enjoining all those, that had invaded it, to make Restitution. By another Letter he confirms the Privileges of the Church of *Tours*, and grants a Privilege to the Monastery of *Fleury*. *Hincmarus*, Bishop of *Laon*, presented a Petition to this Synod, and his Affair was here determined, as we have said. In this Synod King *Lewis the Stammerer* was Crowned by the Pope. They made a Motion to put out *Gozelin*, Abbot of *S. Denis*, but 'twas not put in execution. Lastly, They determined some affairs concerning the Bishops of *Avignon*, *Troyes*, and *Bezancon*. This Council was ended at Five Sessions, or Actions, which have we have abridged with the Seven Canons, and the Decisions of *John the Eighth*, of which we spoken.

The Council of Fismes.

The Council of Fismes. IN 881, several Bishops of France met at Fismes, April the 2d, where, after they had recited that excellent passage of *Gelasius*, about the Distinction between the Ecclesiastical and Civil Power; and, another place out of *S. Gregory*, concerning the Episcopal Vigilance, they admonish King *Lewis* to preserve, and increase the Honour and Revenues of the Church, and to maintain the Authority of the Bishops. They require, that Monasteries and Nunneries be visited by the King's Commissioners, who shall represent the state of those places. They exhort the King to punish Ravishers severely. They also exhort the King's Officers and Judges to hinder Disorders, and punish Crimes. They invite Sinners to Penance; and, Lastly, addressing their Speech to the King, they advise him to provide wise, discreet, and impartial Counsellors, who love Justice and Religion, and will employ their knowledge and zeal to suppress Vice.

The Council of Cologne.

The Council of Cologne. IN the year 887, there was an Assembly held at Cologne, made up of the Arch-Bishops of *Metz* and *Cologne*, Four or Five Bishops, some Abbots, several Priests and Deacons, and some Lay-men, in which *Drugo*, Bishop of *Metz* was Ordained. Afterward they renewed some Constitutions made against them, who had taken away some Revenues belonging to the Church. Nevertheless they gave them to the end of June, to be received to Penance, if they would come in. They also revived divers other Canons of Councils about unlawful Marriages.

The Council of Mentz.

The Council of Mentz. THIS Council was called by King *Arnoldus* at that time, when Germany was much afflicted by the Inroads of the Normans. The Arch-bishops of *Mentz*, *Cologne*, and *Treves* were at it, with several of their Suffragans: In it, after they had declared, by way of Preface, the miserable condition that Germany was reduced to, they made the following Canons.

The First obliges, to Pray continually in the Church for King *Arnoldus*, his Queen, and all Christians.

In the Second, they give the King a short Abridgment of the chief Duties incumbent on him.

The Third shews him, that he is obliged to Administer Justice impartially both to great and small.

The Fourth says, that they who are Founders of Churches, should leave the disposal of the Revenues they give, to the Bishops, according to the Nineteenth Canon of the Third Council of *Toledo*.

The Fifth enjoins, that no Priests be put into any Church, without the permission of the Bishop.

The Sixth requires, that those shall be punished as Murderers of the Poor, who detain the Revenues of Churches, Monasteries, or Hospitals.

The Seventh declares, that those, who do any injury to Clergy-men, shall be put out of the Church, till they have made a proportionable satisfaction.

The Eighth orders, that they who had cut off the Nose of a Priest of the Church of *Wintzburg*, should be Excommunicated.

The Ninth commands, that Masses shall not be celebrated in all places; but either in such places as are consecrated by the Bishop, or are allowed by him for that use. That in the places, where Churches burnt by the Normans, Mass may be celebrated in the Chapels, till they are Re-built; or Churches burnt by the Normans, Mass may be celebrated in the Chapels, till they are Re-built; or in a Journey, if Men can't find a Church, they may say it in the open Field, or in a Tent; provided they have a Consecrated Table for an Altar, and other things necessary for that Service.

The Tenth enjoins Clergy-men absolutely to have no Woman to co-habit with them.

The Eleventh says, that all that Invade the Lands of the Church, shall be Excommunicated and Banished.

The Twelfth is a Canon falsely attributed to Pope *Silvester*, about the Accusations of Clergy-men.

The Thirteenth imports, that ancient Churches shall not be deprived of their Tythes and Revenues to Endow New Chapels.

The Fourteenth holds, that no Bishop can retain, ordain, or judge a person, that belongs to another Bishop's Diocese.

The Fifteenth asserts, that he that doth so, shall not be received at a Council, till he hath had a Reproof.

The Sixteenth imposes a severe and long Penance upon him that shall kill a Priest.

The Seventeenth orders the Payment of Tythes.

The

The Eighteenth is against a person that had Married his God-mother, and being divorced from her, had taken her again.

The Nineteenth revives some old Laws against Unchast Priests.

The Twentieth is against them, who, by their Petitions, get the Revenues of the Church into their possession by a precarious Title.

The One and twentieth revives the Prohibitions made by *Charles the Great*, to hold Meetings about Secular Affairs in the Churches, or Church-porches.

The Two and twentieth is against those, who defraud the Church of part of their Tythes.

The Three and twentieth ordains, that Ecclesiastical Causes shall be judged by the Bishop, either according to the Deposition of Witnesses, or by the Oath of the Accused, and none shall be admitted for a Witness, unless they be 14 years of Age.

The Four and twentieth recommends Peace, Unity, and Loyalty to their Prince.

The Five and twentieth orders those, who have the Patronage of Monasteries committed to them, to place such Superiors over them as may do their Duty, and will govern such as are subject to their power, as they ought.

The Six and twentieth forbids, that Widows should be easily admitted to the Veil; and declares, that they ought to be left at liberty, either to Marry, or embrace a single Life, till their clares, that they ought to be left at liberty, either to Marry, or embrace a single Life, till their conversation be approved. If they embrace a Single Life, it orders, that they be put into the Monasteries, where they shall live regularly with the Nuns. If they violate their Profession, they shall be punished Canonically: They renew the Canon of *Elvira*, made concerning Virgins devoted to God, which violate their Virginity.

The Council of Metz.

I Place this Council after the preceding, because we do not precisely know the year of its Meeting; yet it was held under the same Prince by *Rathbodus*, Bishop of *Treves*, and *Robert*, of *Metz*.

The Bishops of *Verdun*, and *Toul*, were present at it, with one Abbot, and several Priests. Many Earls, Lords, and other Persons of worth were also at it. The following Constitutions were made at it.

The First is a resolution to endeavour to establish Peace in the Church, promote Piety and Discipline, and hinder the Poor from being pillaged.

The Second provides, that Tythes shall be paid to the Priest that serves the Church, to which they were anciently due, to maintain him; to furnish the Church with Lights, and Ornaments, and to make necessary Repairs for the Buildings.

The Third requires, that every Priest shall have but one Church, unless there hath been a Chapel annexed to it, time out of Mind.

The Fourth forbids, that any Tribute shall be exacted for a Farm, or Four Slaves belonging to the Church, or for Lands given for a Burial-place; and that nothing shall be paid for a Burial.

The Fifth orders, that Priests shall have no Women with them; no, not so much as their Mother or Sister.

The Sixth enjoins, that Priests shall shew their Bishop the Books, and Sacerdotal Habits; that they shall keep the Throne under a Key; that Clergy-men shall not bear Arms, nor wear Lay-men's Habits; nor Lay-men Priests; that none shall be admitted for God-fathers, but such as understand the Confession of Faith; and, that one God-father is sufficient.

The Seventh forbids Christians eating with Jews.

The Eighth orders, that Mass shall not be celebrated in places which are not Consecrated; and that Bishops shall Consecrate those Churches a-new, which have been consecrated by Suffragan Bishops only.

The Ninth commands, that they shall veil, and shut up, in some Monastery, two Nuns of the Monastery of *St. Peter*, who had been put out of it, and unweiled for their Crimes; and that a Deacon convicted of Sacrilege shall be put in prison.

The Tenth pronounces Excommunication against some persons who had Guelt a Priest, who would oblige one of their Kinswomen to return to her Husband.

The Eleventh Excommunicates those persons, who exercised pillaging in the Province, and did not come to the Synod to acknowledge their Crime. It issues out, in particular, an Excommunication against two private persons, the one guilty of a Rape committed upon a Nun, the other of Man-laugher.

The Twelfth asserts it to be unlawful to Communicate with Excommunicate persons, or give any tokens of Communion to those, who died under the Bonds of Excommunication.

The Thirteenth orders prayers to be made for King *Arnoldus*, with a Fast of three days, and some Processions to obtain of God the Peace and Quiet of the State.

The Council of Vienna.

THE Bishops of the Province of *Arles* made, in 892, some Constitutions like those, which had been made in Germany. Two Legates from Pope *Formosus* were present at that Assembly. In it they Excommunicated, 1st. those who invaded, or unjustly detained the Revenues of the Church; 2^{dly}. Those,

adly, Those, who injured, or abused the Clergy. 3dly, Those, who misemployed the Alms given by a Bishop, or Priest, in their Sickneſs. 4thly, It was forbidden Secular perſons to beſtow Churches without the conſent of the Dioceſan, and to exact any Preſent of the Priests they put into them. By the 5thth is ordered, that Priests have no Women with them.

The Council of Tribur.

The Council of Tribur. OF all the Councils held at this time, there were none ſo numerous, or that made more conſiderable Conſtitutions, than this, which was held in 895, under King *Arnoldus*, at his Palace called *Tribur*, ſituate near *Mentz*. The Arch-biſhops of *Mentz*, *Cologne*, and *Trier* were at it, with 19 *German* Biſhops. The Conſtitutions of it are contained in 58 Articles, or Canons, which are ſet after a long Preface.

The Firſt is only an Invocation of the Spirit of Peace.

In the Second, upon occaſion of a Priest, who complained, that a Lay-man had put out his eyes, and his Biſhop pronounced him Innocent, and becauſe the Lay-man would not appear before him, nor undergo Penance for his crime, they renewed the Canons which forbid to receive perſons Excommunicated by their Biſhop, or communicate with them. And, in the following Article they enjoin all the Counts to apprehend the Excommunicate, who will not ſubmit themſelves to Penance, and bring them before their Biſhop; that thoſe who are not afraid of the Judgments of God, may be terrified by the Severities of Men. They promiſe Impunity to them, who ſlay them, when they defend themſelves againſt their apprehenſion, and will not have them obliged to pay the Fine in that caſe uſually impoſed.

The Fourth directs, how the Fine which is to be paid, for hurting and wounding a Priest, ſhall be employed. If he ſurvive, he ſhall have it all; if he dies, it ſhall be divided into three parts, and given, one part to the Church, in which he was Ordained, the other to his Biſhop, and the third to his Relations.

In the Fifth, they impoſe upon him that kills a Priest, Five years Penance; during which time he ſhall eat no Meat, nor drink any Wine, unleſs it be on Feſtivals and Sundays. He ſhall carry no Arms, go always on foot, and never come into the Church. After theſe years are expired, he may come into the Church, but ſhall not Communicate till Five years more be expired; in which time he ſhall keep three days of Abſtinance weekly.

The Sixth condemns him, as guilty of Sacrilege, who enters into the Church-porch with a naked Sword.

The Seventh is againſt ſuch as violently extort the Goods of the Church.

The Eighth is againſt thoſe, that will not perform the Penance impoſed on them by the Biſhop.

The Ninth ſhews, that if the Biſhop and Count call an Aſſembly both in one day, it is juſt that the People and Count both ſhould meet at the Biſhops; nevertheleſs, to prevent ſuch an accident, and for the good of Peace, it was ordained, without any prejudice to the power and dignity of the Biſhop, that he that firſt ſends out his Summons, ſhall hold his Court.

The Tenth renews the Canon of the Council of *Carthage*, which orders, that no Biſhop ſhall be depoſed, unleſs it be by 12 others, a Priest by 6, and a Deacon by 3.

The Eleventh inflictſ the puniſhment of Depoſition upon thoſe Deacons and Priests, who have committed Murder, although againſt their Wills.

The Twelfth orders, that the Sacrament of Baptiſm ſhall not be adminiſtered but at the Solemn Times, i. e. at Eaſter and Whituſtide.

The Thirteenth commands, that the Tithes and Oblations of the Church ſhall be divided into Four parts, one for the Biſhop, two for the Clergy, the third for the Poor, and a fourth for the Reparation of the Church.

The Fourteenth preſerves the Tithes to the ancient Churches, and annexes the Tithes of new broken-up Lands to them; but if new Houſes be built Four Miles from other Churches, in a Wood, or other place, and a Church be built there by the conſent of the Biſhop, they may put in a Priest, and give him the new Tithes.

The Fifteenth ſays, that the Dead ſhall be Buryed, if poſſible, in the City, or ſome Monaſteries; but, if that can't caſily be done, then in the Church, to which they pay their Tithes.

The Sixteenth forbids exacting any thing for a Burial.

And the Seventeenth prohibits the Burying of Lay-men in Churches.

The Eighteenth forbids the uſe of Wooden Patens and Chalices.

The Nineteenth orders, that Water and Wine be mixed in the Chalice, but twice as much Wine as Water.

The Twentieth is againſt them that Miſuſe Clergy-men.

The One and twentieth provides, that no Oaths be required of Priests.

The Two and twentieth ſays, that thoſe that are accuſed of any Crime, which they have no proof of, ſhall clear themſelves by Oath. But if there be any juſt cauſe of ſuſpicion, they ſhall undergo the Proof of Red-hot Iron, in the preſence of the Biſhop or his Commiſſioner.

The Three and twentieth revives the Laws againſt thoſe who Marry Virgins Conſecrated to God.

The Four and twentieth imports, that a Maid, who hath taken the Veil by her own deſire, and without

without any Constraint, before ſhe is 12 Years old, ſhe is obliged to retain her Virginity; if ſhe hath worn that Habit a Year and a Day, and no Body may take her out of the Monaſtery.

The Twenty Fifth forbids Biſhops to give the Veil to Widows, and obliges them to a ſingle Life, who have taken it before.

The Twenty Sixth allows Monks, who will not go out of their Monaſtery to preſerve themſelves, or others, to do it with the conſent of the Biſhop, Abbot, and their Brethren; but orders thoſe to be puniſhed, who get out to avoid the ſeverity of the Diſcipline.

The Twenty Seventh forbids the Clergy to forſake their Office, and gives the Biſhops power to keep them to it, and take them up, if they are ſick to take a ſecular Habit.

The Twenty Ninth forbids that a Slave be ordained till he hath gotten perfect Liberty.

The Thirtieth appoints, that in Memory of St. Peter, the H. Roman and Apoſtolick See ought to be honoured, it being juſt, that that Church, which is the Mother of the Prietly Dignity, ſhould be the *Miſtreſs of Eccleſiaſtical Order*, ſo that 'tis fir, that Men bear and endure the Yoke the lays upon them, although it be almoſt ſupportable. Nevertheleſs 'tis ordered, that if any Priest or Deacon be accuſed of carrying forged Letters from the Pope to ſtir up any Troubles, or lay any Snare for the Miniſters of the Church, the Biſhop may with due Reſpect to the Pope, ſtop his Proceedings, till he hath written to the H. See.

The Thirty Firſt is againſt Thieves.

The Thirty Second orders, that if the Right of Patronage to any Church be diſputed by ſeveral Co-heirs which can't agree, to hinder the Diſorders which may follow upon it, the Biſhop ſhall remove the Reliques out of the Church, ſhut it up, and provide that no Maſs be celebrated in it, till all the Heirs ſhall agree together to preſent one Priest, and that they ſhall neither put in, nor remove any Priest without the Biſhop's conſent.

The Thirty Third revives thoſe Canons, which exclude ſuch Perſons from H. Orders, as have made themſelves Eunuchs, or maimed themſelves; but it excepts ſuch from this Law, as have loſt any of their Members, or are made Lame by any Diſtemper, or other Accident.

The Thirty Fourth treats thoſe Men gently, who in the Wars with the *Barbarians* have ſlain by chance ſome Chriſtians, which they took for *Pagans*, by impoſing on them only 40 Days Penance.

The Thirty Fifth forbids that any Pleadings or other Civil Aſſemblies be held on Sundays, Holy-days, Faſts, or in Lent, and commands that all Chriſtians be preſent on Holy-days and Sundays, at the Vigils, Divine Service, and Maſs; and that in Lent, and other Faſts, they faſt with Devotion, pray with Zeal and Fervour, and give Alms according to their Abilities.

The Thirty Sixth declares, that if it happens that a Man, who is cutting down a Tree, and ſeeing it ready to fall, bids his Companion ſtand out of the way, and he doth not do it, but it falls upon him, he that cut down the Tree ſhall not be reproved or blamed for it.

The Thirty Seventh is a like Caſe: If a Woman leaves her Child near boiling Water, and the Water ſtill boiling ſcalds the Child, the Woman ſhall be put to Penance for her Negligence, but ſhe that let the Water on the Fire hath committed no fault.

The Thirty Eighth orders, that every Free-man that marries a Woman made Free, ſhall keep her as his Wife.

The Thirty Ninth orders the ſame thing to ſuch as marry Strangers.

The Fortieth declares the marriage of a Man and a Widow null, who have committed Adultery together in the Life of her Huſband, if he hath promiſed to marry her at that time.

The Fourty Firſt imports, that if a Perſon who is unable to do the Duties of Marriage, marry a Woman, and his Brother abuſe her, they ſhall be parted, and ſhe ſhall not have Commerce with either of them; nevertheleſs the Biſhop may permit her to marry again, after the Guilty Perſon hath done Penance.

The Forty Second afferts, that if any Perſon change his Dioceſs, after he hath committed in ceſs, he ſhall be taken up, and put to Penance by the Biſhop of the Place where he committed it.

The Forty Third is, that if a Perſon commit Fornication with a Woman, who hath had carnal knowledge of his Son or Brother without his Knowledge, and he depoſeth upon Oath, that he is not Conſcious of any ſuch thing, he may be allowed to marry, after he hath done Penance.

The Forty Fourth ſays, that if one Brother marry a Woman, with whom another Brother hath had carnal Commerce, a ſevere Penance ſhall be impoſed upon this laſt, becauſe he did not tell his Brother of it, after which they may Marry. As to the Woman, they revived upon her account the Law of the Council of *Neocaſarea*.

The Forty Fifth orders, that he that lies with two Siſters, and the Siſter which lies with him laſt, if he knows that he hath had Commerce with her Siſter, ſhall be put to Penance, and obliged to live a ſingle Life to their Death.

The Forty Sixth importeth, that if a Woman be proſecuted at Law by her Huſband for Adultery, and the hath recouſe to the Biſhop, he ſhall endeavour to obtain of her Huſband not to put her to Death, but if he can't prevail, he ſhall not deliver her into her Huſband's Power, but ſend her whither he deſires for her Safety.

The Fourth Seventh allows him, who is God-father to a Man's Child, to marry his Widow, if he was not his God-mother.

The Fourth Eighth imports, that if a Man by chance marry the Daughter of his God-mother, he may keep her and live with her, as with his Wife.

The Fourth Ninth forbids, that such as have committed Adultery together, should ever Marry, Dwell, or have Society together. If they have any Estate, it shall be preferred for the Adulterous Off-Spring.

The Fifteenth is against those who pervert Christians, and destroy them by their evil Arts.

The Fifth First repeats the Prohibitions made to an Adulterer, to marry the Woman with whom he hath committed Adultery, after her Husband's Death.

The Fifth Second leaves it in the Power of the Bishop, to regulate the time of Penance for involuntary Man-slayers.

The Fifth Fourth to the Fifth Eighth, which is the last, appoint the time and manner of Penance for wilful Murderers, viz. Seven Years. For the Guilty shall not go into the Church, eat nothing but Bread and Salt, and drink nothing but Water. He shall go bare footed, having his Thighs only covered, he shall not lie with his Wife, he shall not converse with other Men; after this, he shall not enter into the Church for a whole Year, all which time, he shall abstain from Meat, Cheese, drinking Wine, Metheglin and Beer, unless upon Holidays, or in a journey, or in Sickness, in which case he shall buy off the Fasts of *Tuesday, Thursday and Saturday*, by giving a Penny to the Poor, and maintaining Three poor People. After this year, he may go into the Church, with other Penitents, but he shall observe the same Abstinences, for the Second and Third Years, saving that he may for all that time buy off the Three Days aforesaid. In the Four last Years, he shall make three Lents, the one before *Easter*, in which he shall abstain from Cheese, Fish and Wine. The Second before the Nativity of *St. John Baptist*, and the Third before the Nativity of Christ, in which he shall practise the same abstinences. He may eat the rest of the year, what he pleases, on *Tuesdays, Thursdays and Saturdays*, and buy off *Monday and Wednesday* for a Penny, but he shall keep a strict Fast on *Friday*. When the Seven Years are over, if he hath observed these Penances exactly, he shall be reconciled as the Penitents are, and be admitted to partake of the Communion.

The Council of Nantes.

THE Canons which bear the Name of the Council of *Nantes*, are only a Collection of several Constitutions made at different places.

The First orders, that the Priests on *Sundays* and Holy-days shall demand of the People before they say Mass, whether there be any person of another Parish, who is come to hear Mass in Contempt of his own Priest; and if they find any, they shall put them out of the Church, and oblige them to return to their own Parish. They shall also ask, if there be any Person at Variance, and in Quarrels, and if they find any, they shall cause them to be Reconciled immediately, which if they refuse to be, they shall also put them out of the Church, till they shall be Reconciled, because they cannot bring their Offering to the Altar, till they be reconciled to their Brother. This being done, the Priest shall say Mass.

The Second forbids all Priests to receive the Parishioners of another, unless he be in a Voyage, or come to some Court.

The Third forbids a Priest to have any Woman with him, yea, those that are accepted by the Canons. It forbids also Women to approach the Altar, officiate as Priests, or to sit within the Rails. The Fourth contains Directions, what a Priest ought to do when he hears that any Person is sick in his Parish. He ought to go immediately to see him, and when he enters into his Chamber, sprinkle Holy-Water, singing the Anthem, *Asperges me Domine, Thou shalt sprinkle me, O Lord*, &c. *Psalm 51. 7.* Then he shall say the Lord's Prayer, the Seven Psalms, and the Prayers for the Sick. After this, he shall speak comfortably to him, and exhort him to put his whole Trust in God, to bear patiently the Afflictions he hath laid upon him, to confess his Sins, and to resolve fully upon a thorough Conversion; if God restores him to his Health, to promise, that he will do Penance, to dispose of his Goods, and set his worldly affairs in order, while he is of a sound Mind, to redeem his Sins by Alms, to pardon those that have injured him, to make a Confession of the Faith of the Church, and not to despair of the Mercy of God. After he hath given him these Exhortations, he shall give him his Blessing, and then shall retire to leave the Sick Man to think of his Sins.

The Fifth imports, that the Priest who shall receive the Confession of a Sick-Man, shall not bestow Absolution upon him, but upon Condition, that if God shall restore him to his Health, he will undergo Penance proportionable to his Faults.

The Sixth forbids taking any thing for Burials, and Burying in the Church, near the Altar.

The Seventh forbids all Ministers of the Church to favour secret and clandestine Ordinations of any of the Clergy of another Diocess,

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The Eighth forbids a Priest to have more than one Church, unless he have other Priests under him in every of those Churches, who shall recite the Office day and night, and celebrate Mass in them every day.

The Ninth commands, that the Bread be Blessed that is distributed to the People. This is one of the Articles of *Hincmarus's* Constitutions made 852.

The Tenth is about the Revenues of the Church, what use they ought to be put to, and how distributed into Four parts.

The Eleventh Orders, that when the Bishop designs to make an Ordination, he shall cause all those who are to be Ordained, to come to the City the Wednesday before the Ordination, with the Arch-Priests who are to present them. That afterward he shall send some Priests, and other discreet persons, to get information of their Life, Education, Birth, Manners, and Capacity; that he shall have them examined Three days together, and on Saturday Ordain those he finds worthy.

The Twelfth allows a Man to put away his Wife for Adultery, but not to Marry another in her Life-time. He may be Reconciled to her, but on condition that he do Penance with her.

The Thirteenth imposes Three years Penance for single Fornication.

The Fourteenth imposes Seven years Penance upon a Married person, that hath committed Adultery; and Five on him that is not Married.

The Fifteenth regulates the practices of Fraternities, and takes away Abuses. This is Copied out of *Hincmarus's* Constitutions.

The next is an Extract from the same Author, In it a Priest is forbidden to sue for another Church besides what he has, and give Presents to the Lord to attain it.

The Seventeenth lays 14 years penance upon a Voluntary and Publick Murderer, viz. Five years in which he shall be separated from the Church; the rest of the time he may be at Prayers, but without Offering, or Communicating.

The Eighteenth imposeth Five years penance upon an Involuntary Murderer; Forty days Fast with Bread and Water, Two years separation from the Prayers of the Faithful, and Three years without communicating. It leaves it to the Priest to prescribe the Abstinence as he thinks convenient.

The Nineteenth forbids Nuns and Widows to be present at Pleadings, or any publick Assemblies, if they are not summon'd by the Prince or Bishop, or have no necessary business, in which case they ought to have the permission of the Bishop.

The Twentieth commands, that Bishops and their Ministers should use their utmost endeavours to abolish the Reminders of Idolatry in all places.

A LETTER from the Clergy of Ravenna to Charles the Younger.

CHARLES the younger had consulted the Clergy of *Ravenna*, to know, whether the Monks, which were raised to Ecclesiastical Dignities, ought to wear Clergy-men's Habit, or keep to their Monks Garb. In Answer to him, they brought several Authorities of the Popes, to shew, that Clergy-men and Monks ought not so much to be distinguished by their Habits, as by their holy Lives and Profession. Then they say, that it doth not seem contrary to the Laws of the Church, that the Monks who are made Bishops, may not wear the same Habits with other Bishops, according to the practice of the Church of *Rome*; and they think, that such an Uniformity is much better, than if they were distinguished, as they are in the *Greek* Church. That nevertheless they do not think that it ought to be a Law to all Churches, because every one may have its particular Customs. But yet they can't condemn the practice of the *Italian* Bishops, and that it is convenient to uphold it, and to oblige all Monks that are Ordained Bishops, to wear the Stole, i. e. a Long Garment, in Honour to the Priesthood; although they are not thereby dispensed with to neglect the practice of their Rule. Lastly, That we must follow in such things the Custom that is anciently settled in the Church.

The LETTER of the Bishops of Germany to John the VIII.

THIS Letter is Written in the Name of the Bishops, Clergy, and People of *Bavaria*. They tell the Pope, that having heard of their Predecessors, that the Bishop of *Rome* hath been always careful to promote the Peace, Union, and Discipline of every Church; they cannot believe that which is daily reported, That there is lately come out from the Holy Apostolick See, which is the Original of the Christian Religion, and the Source of the Priestly Dignity, a Decree both

both unjust in it self, and contrary to the Doctrine and Authority of the Church; but that three Bishops, who pretend themselves his Legates to the *Sclavonians* and *Moravians*, have raised that Report. That these People were heretofore subject to their Prince and the Bishops, that had Converted them; That the Bishop of *Passau* had always converted freely with them, and held Synods there, till they revolted, and forsook Christianity; That since they brag, that they have obtained of the Pope, by their Money, to send three Bishops, who have attempted to do a thing in the Bishoprick of *Passau*, which they could not think the Holy See would be the Author of, and which is directly contrary to the Order of the Canons, viz. To divide that Bishoprick into Five parts, and place an Arch-bishop, and three Bishops in that Diocese, without the consent of the Bishop. They cite the two Canons of a Council of *Africa*, and some places in the Pope's *Leo*, and *Celestine*'s Letters. They add, that his Predecessor Consecrated *Wicberius* Bishop at the desire of the Duke *Zuerbaldus*; but that he sent him into a Conquer'd Country, and not into the Dutchy of *Passau*. They complain also, that his Legates giving credit to the Relations of the *Sclavonians*, accused them of many false things. They take notice, that their Prince is descended of the Family of the Kings of *France*, who are Christians; whereas the *Moravians* and *Sclavonians* are Originally Pagans, and Enemies to the Christian Religion. They commend their King *Lewis*, and shew the great inclination he hath to the Holy See, and for Religion. They Confute the Reports the *Sclavonians* had given out, that they had made a League, in a prophane manner, with the *Hungarians*, who have pillaged, burnt and sacked the Country. That, on the contrary, they had a design of hindring them from entering into *Italy*, and to send some Succours into *Lombardy*; and to put themselves into a condition to do it, they had desired a League with the *Sclavonians*, but could not obtain it. They conclude, with an earnest Request to the Pope, not to believe the Calumnies which the *Sclavonians* spread abroad against them, and to endeavour the Peace of the Church.

CHAP. XII.

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The Constitutions of some Bishops, and Collections of Canons, concerning the Discipline of the Church.

BESIDES the Constitutions made by the Bishops Assembled in Councils for the Reformation of Church-Discipline, several Bishops were at the pains to make particular Constitutions for their own Diocesses, and Treatises for the Instruction of their Clergy. They also, at the same time, made several Collections of Canons about Penance, and other Ecclesiastical Matters. The chief Tracts, which relate to the Matters, and the Authors of this Age, which composed them, are these that follow.

Hatto, or *Hatto*, chosen in 796 Abbot of the Monastery of *Augia Diver*, of which he was a Monk, and afterwards Bishop of *Basil* in 801; was sent, by *Charles the Great*, in the year 811, to the *Greek* Emperor, to make a Peace, and settle the Bounds of both Empires. He Wrote a Relation of his Voyage, but it is lost. He Composed a Book of Constitutions for the Instruction of the Priests of his Diocese, put out by Father *Dachertius*, in Tom. 6. of his *Spicilegium*, and inserted in the last Collection of the Councils.

This Book contains 25 Articles. 1. That Priests shall understand well the Doctrine of the Faith. 2. That they shall Teach the People the Creed, and Lord's Prayer in Latin, and their Mother-Tongue. 3. That they shall Teach them to say the Responses after the Priest in Divine-Service. 4. That the Priests shall understand the Nature of the Sacraments, of Baptism, Confirmation, and the Lord's Supper; and that by the Mysterious use of a Visible Creature, the Salvation of the Soul is further'd. 5. That they shall have Books necessary for their Office, viz. A Book for Celebration of Sacraments, a Book of the Lessons, Anthems, Administration of Baptism, a Calendar, and Homilies for all the year. 6. That they shall recite *S. Athanasius*'s Creed at the Prime. 7. That they shall have notice of the Solemn time for Baptism, as H. Saturday, and the Saturday before Whitfuntide, although in cases of necessity, Baptism may be administered at all times. He observes, that they used Three Dippings, and had in their Fonts a Vessel, which they used only to Baptize in. 8. That they should know all the days in the year, which they are to keep Holy, viz. All the Sundays in the year, from Morning to Night; our Lord's Nativity, *St. Stephen*'s, *St. John*'s, *St. Innocent*'s, Circumcision, Epiphany, Purification, Easter, Ascension, H. Saturday, Whitfuntide, *St. John Baptist*, the XII Apolles, and chiefly *St. Peter* and *St. Paul*. The Assumption of the Virgin *Mary*, the Dedication of *St. Michael*'s Church, and all other Churches; the Feast of every Saint, in Honour of whom any Church is Founded. That they ought to observe the Fasts appointed by the Prince; but as to the Festivals of *S. Remedius*, *S. Maurice*, and *S. Martin*, the People ought not to be forced to keep them, nor hindred, if their Devotion lead them to it. 9. That Clergy-men ought not to have Women, that are Related to them, with them. 10. Nor go to Taverns. 11. Nor frequent Courts of Judicature, nor be Bail, nor go a Hunting. 12. That they should know, that none ought to be Ordained for Money, and if any Man be, he ought to be deposed, as well as he that Ordained him. 13. That no body ought to receive, nor employ a Clergy-man of another Diocese, without the consent of his Bishop. 14. That they ought not to celebrate Mass in private Houses, or Unconsecrated Churches, unless in respect to the Sick. 15. That Tithes ought to be paid, that as for himself, he was contented with the Bishop, according to the Constitutions of the *Roman* Bishops, and the use of the Church of *Rome*. 16. That Women ought not to come near the Altar, nor do any Offices about it. That when they are to with the Vicils, and Church, the Clerks shall take them from the Altar, and deliver them to the Women at the Rails of the Altar, whither they shall bring them again; and the Priests shall also receive there the Offerings of the Women, to carry them to the Altar. 17. That Priests shall Preach both by their Word and Example, That Men ought not to be Unfitters. 18. That no Clergy-man, Ordained, or to be Ordained, shall go out of his own Diocese, either to *Rome*, or to Court, or to obtain Absolution, without the allowance of his Bishop; and that they shall admonish them, that will go to *Rome* out of Devotion, that they ought not to go, till they have confessed their sins in their Diocese, because they ought to be bound, or loosed by their own Bishop, and not by a Stranger. 19. That nothing shall be Sung, or Read in the Church, which is not taken out of Scripture, or the Writings of the Orthodox Fathers. That they shall not honour any unknown Angels, but only *S. Michael*, *S. Gabriel*, and *S. Raphael*. That Priests shall all have one way of Administ'ring Penance, and shall impose it according to the nature of Mens Faults. 20. That they shall put the Offerings of the Faithful to a Good Use. 21. That they shall not suffer a Contract of Marriage between Relations to the Fifth degree; but nevertheless those that are Married in the Fourth degree shall not be parted, but put to Penance to long as they continue together. That it is not lawful to Marry the Relations of a First Husband, or First Wife; also a God-son, or God-daughter at Baptism, or Confirmation: That they who have committed Fornication with a Relation in the First degree, may not continue together, that they

they shall be put to penance; and parted; but they may Marry others. That Slaves may not Marry, without the consent of their Master; and if they do, the Marriage is null. 22. That Priests shall Teach their People to do Works of Mercy; Instruct them in Vertue, and win them from Vice, but chiefly from Perjury. 23. That they shall Officiate in the Churches they are appointed, Vice, but not fail to say the Canonical hours both by day and night. 25. That they shall admonish God-fathers and God-mothers, that they are obliged to make their God-sons and God-daughters, when they are at Age of Discretion, to be sensible of the Promise they have made for them. These Constitutions shew, how prudent and wise a Man this good Bishop Hato was. Being very Aged, he laid down the Government both of his Dioceses and Monastery, which he had always held with it, in 823, and lived a private Monk the rest of his Life. He died in 836. He also Wrote a Relation of the Visions of St. *Werinus*, or *Guertinus*, a Monk of the same Abbey, which are also mention'd by *Srabo*. [This Tract is printed among the Visions of *Hildegarde*, and other Religious Men, at *Paris*, 1512, and by *F. Mabillon*, *Sac. Benedict.* 4. p. 1.]

Agobard.

This is a proper place to Treat of the Writings of *Agobardus*, for the most part, concern the Discipline of the Church. The Life of this Author is very obscure; some think him a Frenchman, though they have no clear proof of it. He was *Cardinal*, or rather a *Suffragan* of *Leiradus*, Arch-bishop of *Lyons*; who being desirous to retract into the Monastery of *Saifon*, in the beginning of the Empire of *Lewis the Godly*, *Agobardus* was put in his place by the consent of the Emperor, and (b) a whole Synod of *France*, which approved of the Choice; that *Leiradus* had trade of him for his Successor. But this Ordination was afterward found fault with, because 'tis against the Canons for a Bishop to choose his Successor; a Rule, which it is very dangerous to break. Nevertheless *Agobardus* enjoyed his See peaceably, till he was put out by *Lewis the Godly* for taking part with his Son *Lotharius*, and having been one of the Principal Authors of his Deposition, at an Assembly of the Bishops held at *Compeigne*, in 833, for Lewis the Godly punishing the Bishops held at *Compeigne*, in 833, for Lewis the Godly punishing the Bishops and the Bishops of his party, had a Process drawn up against them at a Council of *Thionville* held in 835. *Ekke*, who was Arch-bishop at a Council of *Thionville* held in 835. *Ekke*, who was Arch-bishop

a Or rather a *Suffragan*.] We ought to read *Chorepiscopus* in *Ado*, as it is in the *Chronicon* of *Hugo Flaviniensis*, and not *Co-episcopus*; because if he had been *Co-episcopus*, or *Coadjutor*, there had been no need of Ordaining him a-new, when *Leiradus* retired. And 'tis certain there were at this time *Suffragans* in *France*.

b A Whole Synod. What Synod it was is not known. *M. Baluzius* believes it was that of *Metz*, in 813, but this Synod was under *Charles the Great*; and *Leiradus* did not retire, and to *Agobard* could not be Ordained, till the Reign of *Lewis the Godly*.

of *Rheims*, was forced to confess his fault, and submit himself to the Council three times; and, notwithstanding, with the other Bishops of his party, was cited to the Council the next year, at an Assembly, appearing, was Deposed. The Examination of their cause was began the next year, at an Assembly held near *Lyons*, but was left undetermined, by reason of the absence of the Bishops, to whom alone it belonged to depose their Brethren. Lastly, The Children of *Lewis the Godly* having made peace with him; they obtained, that *Agobardus* should be Restored; and he was present at a Synod held at *Paris*, by the Order of *Lewis the Godly*. He likewise obtained the favour of that Emperor, with whom he Died at *Xaintonge* in 840, on the 15th day of *June*.

This Bishop had no less share in the Affairs of the Church of his time, than in those of the Empire, and hath shown, by his Writings and Government, that he was not more Learned and Skillful in Divinity, than expert in Politick Affairs. The Catalogue, and Extract of his Works follow.

His Treatise against *Felix Orgeritanus* is dedicated to *Lewis the Godly*. In it he explains the Tract of *Felix*, which he Composed by way of Question and Answer, and published, against the *Reverend* *Agobardus* had asserted in the City of *Lyons*, where he was then in banishment, after the *Reverend* *Agobardus* had made of his Error at the Council of *Aix la Chapelle*. *Agobard* observes, that *Felix* had suppressed several Expressions, which he had used before, and had added new Errors. He acknowledged, that that Bishop lived a very Holy Life; but says, that we must judge of a Man's Faith, not by the Holiness of his Life, but by his Manners by his Faith. *Non est vita hominis metienda fides, sed ex fide probanda est vita*. He excuses the plainness of his Style, and prays them, who will take the pains to read his Writings, to content themselves with the consideration of the passages of the Fathers which he hath cited, and to compare *Felix's* Opinion with them. After he hath spoken in general of the Error of *Nestorius* and *Eutychius*, he says, that he hath heard that *Felix* in his Life-time, did Teach, That *Jesus Christ*, as Man, was ignorant of many things; as the Day of Judgment; the Discourse which the Disciples, that went to *Emmaus*, had together; the Love *St. Peter* had for him. That *Agobard*, knowing that he Taught these things, found them out, reproved him for them, explained those places to him, and sent him several passages of the Fathers, contrary to those Errors; that having read them, he promised to amend them; that things remaining thus, he did not think it his Duty to publish the Errors asserted by him, because it did not concern him to do it. But, after his Death, some of the Faithful told him, That he had not concerned himself. That it was not certain that the Son of God Suffer'd, or was fix'd to the Cross, but that ought to be affirmed of the Manhood only, which he had assumed; an Error, which arises from the ignorance of the Substantial Union of the Word with the Flesh, although he seemed to admit but one Person only in the Person of *Jesus Christ*. He shews, that *Nestorius* spake after the same manner. He confutes that Assertion of *Felix*, That in the Nativity of the True Son of God, of the Substance of his Father, his Nature preceded his Will; so that he is necessarily the Son of God: but in his Humane Nativity, it was from his Will, and not from Necessity. That he was the Son of God:—*Agobardus* affirms, that this Expression makes *Jesus Christ* to be believed

not to be the true and natural Son of God. He also blames *Felix* for teaching, that though the Virgin Mary be the Mother of God, yet she is otherwise the Mother of the Man, than of God. He says, that this Expression is not only new, and not heard of before, but impious. That the Virgin can't be one way the Mother of the God-head, and another of the Manhood in *Jesus Christ*, since she was the Mother of a God-man at the same time, and the Divinity and Humanity make but one Person in *Jesus Christ*. He also opposes that opinion of *Felix*, that *Jesus Christ* was different ways the Son of God according to his different Natures; That according to his Divinity, he was a Son by Nature, in Truth and Substance, whereas according to his Humanity, he was a Son only by Grace, Election, Will, Predetermination and Assumption. From this Principle, he draws this Consequence, That since *Jesus Christ* is a Natural Son in one Sense, and an Adoptive in another, we must acknowledge two Sons and two Persons. 'Tis true, that *Felix* dilutes this Consequence, but *Agobard* affirms it to follow directly from his Doctrine, and says, that *Nestorius* used that very Expression. He confutes this principle, and the Consequences *Felix* draws from it by several passages of the Fathers. And lastly, answers to those that *Felix* had alleged to prove the Adoption of *Jesus Christ*; shewing that the Fathers never said, that *Jesus Christ* was an Adoptive Son, but that the Humane Nature was adopted by the Divine, i. e. the Divine Nature was united with the Humane, so that the Person made up of both Natures, was the true and natural Son of God, and not merely by Adoption and Grace.

The Book of *Agobard* concerning the Insolence of the *Jews*, is a petition addressed to *Lewis the Godly*, in which he Complains, that the Commissioners which he had sent to *Lyons*, took part with the *Jews* against the Church, and had sealed Letters and Ordinances bearing his Name, which were favourable to them. They had carried the Business so far, that they spoke openly in favour of the *Jews*, and so threatened some Bishops. *Agobard*, who was absent when this happened, being gone to the Monastery of *Narbonne* to accommodate a difference that had happened among the Monks, wrote about it to the Commissioners, but they had no regard to his Letters; whereupon he addressed himself to the Emperor, and represented it to him, that the *Jews* did persecute him and his Fellow-Bishops, because he preached to the Christians, that they should not sell any Slaves to the *Jews*, nor suffer the *Jews* to sell Christians into *Spain*, nor keep Christians for their Household Servants, nor to suffer Christian Women to keep the *Jews's* Sabbath, nor the *Jews* to labour or trade on the Lord's Day, nor to eat in Lent with them, nor to eat any Flesh they have killed, nor drink any Wine that they fell. Lastly, not to converse familiarly with them, nor trade with them, because they daily Blaspheme the Name of Christ. Then he describes the insolence of the *Jews*, because they found themselves upheld by the Authority of the Commissioners. He beseeches him to hear the humble entreaty of Himself and Brethren, and rectify this disorder.

To this Petition he joins a Letter written in his Name, and in the name of *Bernard*, Arch-bishop of *Vienna*, and another Bishop called *Eaiof* or *Taof*, in which they produce the Authorities of the Fathers and Scripture, to justify the Severity they treated the *Jews* withall. They relate the example of *S. Hilary*, who would not salute them; of *S. Ambrose*, who writes, that he would rather suffer Death, than rebuild a Synagogue of the *Jews*, which the Christians had burnt. They add to these two Fathers, *S. Cyprian* and *S. Athanasius*, who wrote against the *Jews*: Then they allege the Canons of the Councils of *Spain* and *Agda*, which forbid Christians to eat with the *Jews*, and the Constitutions of the first Council of *Maseo*, which declares, that according to the Edict of *Childabert*, it is not permitted to the *Jews* to be Judges, or Receivers of the publick Revenues, nor to appear in publick in the H. Week, and renew the prohibition given the Christians not to eat with them. This is confirmed by the Canons of the First and Third Councils of *Orleans*, and the Council of *Laodicea*, which forbids Christians to converse with them. They forget not the Action of *St. John*, who fled from the Bath, in which he saw *Cerinthus*, the Heretic, entered, who was an Heretic of the Sect of the *Jews*. They accuse the *Jews* of their time to be worse than *Cerinthus*, because they believed God Corporeal, and had gross and false Notions of the Divinity, allowed an infinite number of Letters, and believed the Law to be written several Years before the World, were perfwaded that there are several Worlds against *Jesus Christ*, published the false Fables about the old Testament, and uttered Blasphemy against *Jesus Christ*, published the false Acts of *Pilate*, used the Christians as Idolaters, because they hated the Saints, and did infamous Actions in their Synagogues, from whence they conclude, that if they ought to separate themselves from Heretics, they ought with more Reason to have no commerce with the *Jews*, which they maintain by several passages of H. Scripture.

'Tis very probable, that *Agobard* went to Court about this Business. He applied himself to Three Persons, who were in great Favour at Court, viz. *Adalardus* Abbot of *Corbey*, *Vola* the Son of *Bernard*, Brother of *Pepin*, and a Relation to the Emperor, and *Helphacharius* Abbot of *S. Maximin* at *Treves*, having complained before them of those that defended the *Jews*, they brought him into the King's presence to relate it, but he received no Satisfaction, and was ordered to with-draw. Being returned, he consulted those Three Persons by a Letter, what he should do with those *Jewish* Slaves, who desired to become Christians and be Baptized. He shews by several Reasons that he could not refuse to do it; and that the *Jews* might have no ground of Complaint, he says that he offer'd to pay them for those Slaves, what was ordered by the ancient Laws. But since the *Jews* would not receive that Price, because they were perfwaded that the Court Officers were their Friends, he prays them to whom he wrote to direct him what to do upon that occasion, about which he was much perplexed, fearing on the one Side Damnation,

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wherever else is necessary to Celebrate Divine Service. He acquaints him, that he had gotten Schools of Singers, who are so very excellent in their Art, and are able to instruct others. That he has Readers, who not only Read Publickly, but are fit to Expound and Interpret. That he has caused a great many Ecclesiastical Authors to be Transcribed; Rebuilt and Beautified a great many Monasteries, and other Religious Houses; and likewise erected a Cloyster for the Canons and Prebendaries, and many other things both of Use and Profit. The Second Letter of *Leiradus* is Consolatory to his Sister upon the Death of her Son and Brother. The Works of *Leiradus* are in a plain and natural stile, but have nevertheless a great deal of good Sense and very Christian Thoughts. These two last Letters are in the *Bibliotheca Patrum*, [Tom. 10. p. 232.] *Papirius Mafionius* and *M. Balisus* have joyned them to the Works of *Agobardus*, to whom *Leiradus* resigned his See to retire into the Monastery of *St. Martin at Soissons*. There are other Anonymous Answers given to the Questions propounded by *Charles the Great* in his Letter. All these Authors give an Account of the Ceremonies of Baptism, and put a Mythical Sense upon them, for the Instruction and Edification of Priests and Believers.

Lewis, surnamed the *Kind or Godly*, was not less Curious than his Father, in endeavouring to understand the Ceremonies of the Church. *Amalaricus*, a Deacon of *Metz*, to whom is also given the Title of Abbot in Ancient Manuscripts, and whom some have called Suffragan, Dedicated to him Four Books of the Ecclesiastical Office, in his Preface of which he gives him great Commendations, concluding it with many wishes for his long and happy Life. In these Books he relates the Ceremonies and Customs of the Church, according to the Roman Establishment, and gives Mythical Reasons for them, which are in no wise to be thought the true Reasons for the Institution of these Ceremonies, but Humane Inventions, and for the most part groundless Suppositions, and which I do not think my self obliged to give any Account of; therefore shall only take notice of a few Points of Discipline in them, which are the most considerable. The First Book is about the Service of the Church from *Septuagesima* to *Pentecost*: Where he reaches us, that from *Septuagesima* to *Easter*, neither *Hallelujahs*, nor *Gloria in Excelsis* were sung in Churches; that Lent began the Wednesday after *Quinquagesima*. That on Holy-Thursdays they Consecrated Oyls for the Sick, for the Catechumens, and those that were Confirmed. That these three Oyls had three different Consecrations. That they mingled Balm with that used for Confirmation. That on Good-Friday they worshipped the Cross, and after they had brought out the Body of Christ (reserved the day before) they mixt it with unconsecrated Wine, which they thought sufficiently consecrated by this Mixture, and so gave it immediately to the People. But he takes notice at the same time, that in the Church of *Rome* the Priests only Communicated. That the Service of Saturday was for Saturday Night till Sunday, and that they blew the Wax Candle. He speaks of some of the Ceremonies of Baptism made use of at that time, and principally of the Unction, which was pour'd by the Priests on the top of the Novice's Head. He seems to disapprove of the Fast upon *Quinquagesima*, which he says, was Instituted by *St. Mamertus*, and was never in use with the Eastern Churches. In the Second Book he Treats of the Twelve Lessons

* Of the Divine Service, of the Fast of the Four Ember Weeks, of the several Orders and * Habits of Priests, of which he gives very Mythical significations. The Priest's Vest signifies the right management of the Voice, his Albe the subduing of the Passions; his Shoes, upright Walking; his Coze, Good Works; his Stole, the Yoke of Jesus Christ; the Surplice, Readiness to Serve his Neighbour; his Handkerchief, Good Thoughts, and the *Pallium*, Preaching. The Third Book Treats of the Method observed in Celebrating Mass. Of the Habits, of the Office of the Singers, of the manner of the Bishop's going to the Altar; of the Place where he sits, of the Presenting of the Chalice by the *Acoluthus* to the Subdeacon, who receives it. Of the mixing of the Sacramental Bread with the Consecrated Wine; and lastly of the Kiss of Peace. He Discourses at the same time of the Prayers which are said, viz. of the *Introitus*, the *Kyrie Eleison*, the *Gloria*, the Collects, the *Tractus*, the *Responses*, the *Hallelujahs*, the *Olestory*, the Secret Prayers, the Preface, the Canon, the Lord's Prayer, the *Agnus Dei*, and the Blessings, which are given at the end of the Mass. He also adds some Reflections upon the Masses and Service used on *All-Saints-Day*, the *Advent*, *Christmas-Day*, and the *Purification*; upon the Hour of Celebrating Mass, and the differences between the

† Concerning these parts of the Mass (533.) if any desire to be exactly informed, let him consult *Durand. Ration. lib. 4.*

Masses for the Dead. We may thereby Learn, that the Practice in his Time of Celebrating Mass was not different from what it is at present. But the Mythical Reflections he makes upon these Ceremonies and Prayers are so far-fetched and incongruous, that there is no great use to be made of them. He has one particular Observation to himself about the Body of Jesus Christ, which he divides into three states or conditions. 1. Of Jesus Christ risen again, represented by that part of the Eucharist which is put into the Chalice. 2. Of Jesus Christ upon Earth, represented by that which is consumed by the Priest. And, 3. The Body of Jesus Christ in the Tomb, represented by that part which remains on the Altar. The last Book is upon the other parts of the Divine Service; || As the Prayers for the First, Third, Sixth, Ninth hours, *Vespers*, *Compline*, and Night-Office, as well for Sundays and Holy-days, as other Principal Feasts of the Year.

|| These hours of Prayer, and the Reasons of their Institution, are at large explained by *Durand*. in his *Rationis Divin. Off. l. 5. c. 3—10.*

F. Mabillon, in the Second Tome of his *Annales*, has Printed a Supplement to this Fourth Book attributed to *Amalaricus*. But it appears by *Agobard's* Book, writ against this Work, that the last Chapter of the 4th book was the same with the last and 47th in the Vulgar Editions: Also 'tis certain, that this Supplement is rather added by the Monk *Ademarus*, than the Work of *Amalaricus*. Moreover 'tis plain, this Addition has no Connexion or Conformity with the other parts of that Treatise.

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The same Author has Writ another Book, called * *The Order of the Book of Anthems*, where he * *De ordine* gives a Reason for the Order he has observed in the Book of Anthems, which he made for the Churches of *France*, in so disposing the Anthems, Responses and Psalms. *Ademarus* informs us, That *Amalaricus* was also Author of a Treatise, named *A Rule for the Canons and Canonesses*, Published in the Council of *Aix-la-Chapelle*, which consists of nothing else but a Collection of Precepts and Canons, gathered from the Fathers and Councils, relating to the Lives of Clergy-men and Monks. The Deacon *Florus* makes mention of two other Books of *Amalaricus*, made before the former, and adds a third, called *An Introduction or Preface to his Works*; but this we have altogether lost.

Mon. *Balisus* amongst the pieces which are at the end of the second Volume of his Capillary, hath Published some Eclogues of choice Reflections, upon some places of the Roman Order, concerning the Ceremonies of the Mass, which go under the name of *Amalaricus*: But altho' this Work be very full of Reflections, much like those of *Amalaricus*, yet it is very dubious whether they be his or not; for besides that it is not likely he would Treat a second time of the same thing, only after a different manner; of which he had spoken before in the third Book of his Divine Offices. It appears to me, that this Author's Style and Manner of Writing is something different from that of *Amalaricus*.

There are five Letters of this Authors, in the seventh Tome of *Dacherius's* Spicilegium, [Tom. 6.] The first is directed to *Terence*, Arch-Bishop of *Sens*, concerning the manner of Writing the Name of Jesus Christ, together with *Terence's* Answer. The second is on the same subject, Writ to *Jonas* Bishop of *Orleans*, with that Bishop's Answer. The third is to *Rancarius* Bishop of *Noyon*, about the meaning of these Words in the Gospel; *This is the Cup of my Blood, of the new and eternal Testament*.

The fourth is to the Monk *Herton*, who was Abbot of *Bulda*, after *Robanus*, about the Word *Seraphim*, whether it be of the Masculine or Neuter Gender; And the fifth is to *Gontard*, where he treats of this Question, viz. Whether a Person may be allowed to spit just after receiving the Holy Eucharist. It seems by this last Letter, that he believed that there was no harm in spitting some time after, when one cannot easily forbear longer: And if it should happen that without their knowledge or will, they should let drop some of the Eucharist, they need not much trouble themselves about it: Also, That he doubted whether Christ's Body once Received did Incorporate with ours, and accompany it to Death; or whether it evaporated through the Pores, and was exhaled into Air, or converted into Blood, or went into the Drought; so that this has given occasion to some, to accuse him of the Error of the *Sacramentalists*, as *Heribald* and *Robanus* were. The Books of *Amalaricus* were very ill received in *France*, and chiefly by the Church of *Lions*, which would by no means endure them. *Agobard* Bishop of this See, wrote three Treatises against his Offices and Book. *Florus* a Deacon of the same Church, attacked him very vigorously, and accused him in the Councils of *Cressin* and *Thionville*: First about his Opinion of the Body of Christ, under three Forms, represented by three pieces of the Sacramental Bread: Secondly about his Moral and Mythical significations of the Ceremonies of the Church, which he looked upon as false Opinions and Imaginations without Grounds. Thirdly, because he insisted only upon the Roman Order, and expounded it word for word, altho' he knew that this Book was unknown to the Arch-Deacon of *Rome*, of whom he had many Traditions.

Amalaricus thus having attacked the Customs of the Church of *Lions*, *Agobard*, who was their Arch-Bishop, defended them in his Correction of the Anthem Book, to which his Treatise of the manner of singing Psalms in the Church of *Lions*, serves for a Preface. He observes that the particular Customs of some Churches ought not to be reflected on. He approves of that of the Church of *Lions*, in not singing new and fantastical Psalms, in not making use of Poetry in Divine Services, and by keeping exactly to the Scriptures. This was what *Amalaricus* Quarrel'd with, but *Agobard* vigorously defended it, and proved it highly reasonable and conformable to the sense of the Church.

This Correction of the Anthem Book is Dedicated to all Believers, but principally to the Singers of the Church of *Lions*: He there gives reasons for the Corrections he has made, and shows that he has only retrencht all that was not taken from the Holy Scriptures, he gives particular reasons for leaving out some Anthems, and proves that they were contrary to the Truth, and did not at all agree with Mysteries. He afterwards Quotes several Places in the Fathers, to show that it is necessary to endeavour to reform the Service, and to retrench those Errors and Abuses which are slid into it, either by Malice, Ignorance or Simplicity. He complains that there are some Clergy-men, that spend their Lives more in learning to Sing, than in Studying the Holy Scriptures, and other matters that relate to their Ministry: He says that the Ancients to avoid this disorder, chose rather to repeat the Psalm often, than to charge the minds of those that sung with a great many superfluous pieces. And lastly he concludes, That as the Church has a Mass-Book whose Doctrine is very pure, and a Collection of Lessons taken wholly out of the Holy Scriptures, so it ought also to have an Anthem-Book Purged from all Errors and Humane Inventions, and composed out of nothing but the Bible.

This Treatise is followed by another against some passages of *Amalaricus's* Book, concerning the Divine Service: He reproves what *Amalaricus* maintains; That on the twenty fifth of April might be used Litanies or Rogations, without Fasts and Abstinence; he laugh't at what *Amalaricus* had asserted, that upon that day they prayed Publickly for Eggs, Bread and Fish. He finds fault with *Amalaricus's* Explanation of the passage of *St. Paul*. Hereperoves divers expressions and Notions of this Author; as when he says, that the Holy Ghost did drive all Carnal Desires out of the Apostles Hearts: That Man, and by consequence Jesus Christ, was Created out of the four Elements; That Jesus Christ dyed for the just and unjust; That there are two Sacrifices, the one General for all Men, and the other particular only for the Saints: That the first is the death of Jesus Christ, and the second the

Prayers

Prayers of the just, which are united to the Sacrifices of the Angels: This Treatise of Agobard seems imperfect.

Rabanus.

Rabanus or *Heribannus*, surnamed *Maurus* and *Magenius*, has made himself very famous by his Works, which he has Written concerning the Ceremonies and Discipline of the Church. He was born at *Magen*, in the year 788. He was put very young into the Monastery of *Fulda*, where he was brought up; from thence he was sent to *Tours*, where he Study'd some time under the famous *Alcuin*: He returned afterwards into *Germany* to his Monastery, where he was entrusted with the Government of the younger Monks, and was afterwards ordain'd Priest in the year 814. and at last chosen Abbot of *Fulda* in 822. After having managed this charge twenty years, he voluntarily quitted it to satisfy his Monks, who accused him, that he applied himself too much to Study, and neglected the affairs of the Monastery. He retired to the Mount of *St. Peter*, and was at last chosen Arch-Bishop of *Mence*, in the year 847. He held a Council the same year for the Reformation of Discipline, he Condemn'd *Guisebert* a Monk of *Corbey* in another Council, and sent him to *Finnianus* Arch-Bishop of *Rheims*; he dyed in the year 856.

He excell'd all in the common Learning of those times, such as expounding the Principles of Arts, as the Rules of Grammar and Rhetoric; in a readiness of Collecting from the Fathers of the Church, common places upon the Holy Scriptures. In Inventing Allegories upon the Histories of the Bible; in the Exposition of the Mystical Reasons of the Ceremonies; in a knack of turning Prose into Verse, and in the manner of reducing his common places into Precepts and Instructions. All the Works of *Rabanus* are of this kind.

I shall not speak of the Grammar that is attributed to him, and which is nothing else but an Extract of *Priscian*, because these kind of Works do not relate to our Subject; and that those that have writ his Life, and the Catalogue of his Books, have not mentioned it.

His Treatise, *De Universo*, or of the signification and propriety of Words, compos'd for *Hanno* Bishop of *Habsbrun*, and sent to *Leoni* the Godly, is nothing but a Collection of common Places, about a great number of things. It is divid'd into twenty two Books, of which there are but the twelve, which have any relation to Ecclesiastical Affairs, the others being all about the Sciences and profane Arts. The first Book is concerning the three Persons in the Godhead; in the first Chapter he explains the several names of God, and gives the sense of such Expressions in the Scripture, as ascribeth the several names of God, and gives the sense of such Expressions in the Scripture, as ascribeth the Members and Actions of Man to him. In the second he considers the different Names which are given to the Son of God, in the Old and New Testament. In the third he explains what relates to the Holy Ghost, which he affirms to proceed from the Father and the Son. In the fourth he treats of the Mystery of the Trinity, and in the last of the Significations of the Names of the three Orders. In the second and third Book he searches into the Significations of the Names of the Patriarchs and Prophets, and other remarkable Persons in the Old Testament, he takes Notice of the Signification and Etymology of the Words which are made use of in the Affairs of the Church, such as Clerk, Bishop, Martyr, &c. Also he distinguishes the different sorts of Monks: he speaks of Heresies, and concludes with an Exposition of the Doctrine of the Church, which is taken, or rather Copy'd out of the Treatise of *Gennadius*, upon Ecclesiastical Opinions, and adds moreover to those of the Books of the Holy Scriptures; he makes a Catalogue of them, and adds moreover to those the Church has received as Canonical, some that have not been allowed by the Old and New Testaments. He sets down those that he believes to have been the Authors of the Restoration of the Holy Books by *Isidorus*, of the Libraries of the Version of the *Septuagint*, and of other Versions of the Holy Scriptures; he extremely commends that of *St. Jerome*, and prefers it before all others, as being the most literal and clear. *Verborum tenacior & perspicacitate Sententia Clavio*. He Treats also of the same Book of other Ecclesiastical Writings of Canons, or of Concordances of the Eucharist, of the Definitions of General Councils, and of Ecclesiastical Offices. He comes at last to the Sacraments, and other means of Sanctifying us. He says, That Sacraments are things which ought to be received with Holiness; That Baptism, Chrism, the Body and Blood of Jesus Christ, are called Sacraments, because the Divine Grace works in them by the Visible Signs; that they have been several sorts of Baptisms, as that of the Holy Ghost, and that of Martyrdom, &c. That there are several other means of purifying our selves from our Sins, and principally Confession; upon us to conduce Tears; that *Carism* or *Unction* Sanctifies us, and that the Priest lays his hands upon us to conduce with the Holy Ghost; That as to the Sacrament of the Body and Blood of Jesus Christ, God has chosen Bread and Wine to shew us that his Body and his Blood is for our common Nourishment; That the Sacraments give Life to some and Death to others, because all receive them, who few have the virtue and benefit of them. He speaks lastly of Exorcisms, the Creed, the Lords Prayer, Lent, publick Penance, and Litanies or Processions.

Rabanus's Work in Praise of the Holy Cross, is of a very particular kind; it must needs have cost him a great deal of pains and Study, tho' it be but of little use. The body of the Work is compos'd of letters divided from one another, and range over against one another in lines. In reading from thrice hard to the left, every line contains an Hexameter Verse. These Letters thus rang'd in lines, make a sort of a draught or platform, on which there are Figures or Symbols of the Cross Painted; the letters enclosed in these Figures make also Verses, which have some relation to the Figure. There are 28 Figures in 28 Tables, the Verses are Copy'd entire; afterwards at the

end of every Table, and the Mytery explained in Prose. The first Table contains the Image of Christ, extending his Arms in the form of a Cross. The 47 Verses read long-ways, from the right Hand to the left, shew the several Names that have been given to Christ, in the Old and New Testament. The Letters compris'd in the draught of the Figure Compose other Verses; as for Example, Those that meet in the Crown about his Head, read round, make exactly this Verse, *Rex Regum Dominus Dominantium*. In the other Tables he represents many different things upon the Cross, as the Angels, the Virtues, the Elements, Ciphers, Mystical Numbers, Gifts of the Holy Ghost, the Beatiitudes, Books of *Moses*, Names of *Adam*, *Abraham*, *Amen*, &c. In the last he represents a Cross, at the foot of which is Painted a Monk Worshipping it, and in it these Words, *Rabanus memet clementer rogat, Christe tuere, O Pie, Judicio*. This first Book is explained by a second, which contains 28 Chapters in Prose, *Rabanus* undertook this Work at thirty years of Age, and presented it a great while afterwards to *Gregory* the Fourth, to whom it was recommended as a wonderful piece of Art by *Alcuinus*, who had been *Rabanus*'s Master.

These are the Contents of the first Tome of *Rabanus*'s Works; the second consists of four Books of Commentaries upon *Genesis*, four upon *Exodus*, seven upon *Leviticus*, with an Abridgment of them, by *Sirabo* his Scholar, four upon *Numbers*, and as many upon *Deuteronomy*. All these Commentaries are Dedicated to *Frescophilus* Bishop of *Lysieux*, at whose desire he undertook them. *Rabanus* in his Epistle entreats him to Examine them; and tells him, That he ought not to expect any thing extraordinary from one that was more fit to Work for his Living, than to write Books for the use of the Learned, and besides whole charge of Abbot allowed him but little Leisure. The third Tome contains two Books of Commentaries upon *Judges*, Dedicated to *Humbertus* Bishop of *Wirtzburg*. One on the History of *Ruth*, four on the four Books of *Kings*, Dedicated to *Hilduin*, four others upon the two Books of *Chronicles*, Dedicated to *Leoni* Emperor of *Germany*. One Commentary upon the History of *Judith*, and another upon *Hester*. These two are Dedicated to the Emperress *Judith*. A Comment upon the *Canticles*, which is Compos'd into Morning Hymns, for every day of the Week, Dedicated to *Leoni* King of *Germany*. Three Books of Commentaries on the *Proverbs* of *Solomon*, as many on the Book of *Wisdom*, and two upon *Ecclesiastes*. These two last are Dedicated to *Osgarus* Arch-Bishop of *Magen*. The fourth Tome consists of nineteen Books of Commentaries upon the Prophecies of *Jeremiah* and his *Lamentations*, twenty upon *Ezekiel*, Dedicated to the Emperor *Lotharius*. And two more on the two Books of *Maccabees*; the first is to *Leoni* King of *Germany*, and the other to *Geroldus* Arch-Deacon of that Kings Chappel. The fifth Tome contains eight Books of Commentaries upon the Gospel of *St. Matthew*, Directed to *Aistulfus* Arch-Bishop of *Magen*; and lastly, thirty Books of Commentaries upon the Epistles of *St. Paul*, writen at the request of *Lupus* of *Ferrara*, and Dedicated to the Bishop *Samuel*. Many Homilies upon the *Sundays*, *Fasts* and *Holidays* of the year, and also upon divers points of Morality, Dedicated to *Aistulfus* and *Lotharius*. A Treatise of Allegories upon all the Scripture, where, after having explained the difference between Tropology, Analogy, and Allegory; he ranks in Alphabetical Order, many words of the Holy Scriptures, to all which he gives an Allegorical or Mystical Sense.

Those Authors that have mentioned *Rabanus*'s Works, add to these several other Commentaries, upon *Joshua*, *Ezra*, *Tobit*, *Job*, the *Psalms*, *Isaiah*, *Daniel*, the Minor Prophets, the Gospels of *St. Mark*, *St. Luke*, and *St. John*, the Acts of the Apostles, and Canonical Epistles, and some others which have never yet been Printed. All these Commentaries consist of nothing else but Collections out of other Mens Works, which be Copy'd from them without any exact choice or distinction.

The Sixth Tome of *Rabanus*'s Works contains many Books; the first and most considerable of all these, is his Treatise of Instruction of Clerks, divid'd into three Books. He Compos'd it for the Monks of *Fulda*, who propounded to him divers questions about their Duty, and Dedicated it in the year 819, to *Aistulfus* Arch-Bishop of *Magen*. The first Book treats of the several Ecclesiastical Degrees and Habits of Clergy-men; also of the four Sacraments of the Church, as Baptism, Chrism, the Body and Blood of Christ, and the Service of the Mass according to the Roman Order. The second is upon the Liturgy it self, the Canonical Hours, Fasts, Confessions, Penance, Holy-days, the rule of Faith, and about Heresies; the last is of Ecclesiastical Knowledge and Studies.

In the first, after having observed that the Church is an Assembly of Believers, he divides it into three sorts of Members; first Lay-men, secondly Monks, and thirdly Clerks: He observes, That the Clergy are admitted into it by Shaving the Crown, which is a Ceremony that demonstrates, that they ought then to part with all Vice and Disorderly Living. It seems they did not then content themselves to cut off a little Hair, but Shav'd all the top of their Heads, leaving only a circle round about, which *Rabanus* believes to have been a mark of the Royalty of the Christian Priesthood. He reckons up eight Ecclesiastical Orders; the Porter, the Querister, the Reader, the Exorcist, the Acolyte, the Sub-deacon, the Deacon, the Priest, and Bishop. He says, That this last must be Ordained, not by one Bishop only, but by all those of his Province; least so great Power being trusted to a single Person, he should undertake any thing prejudicial to the Faith. He adds, That in Consecrating him he has a Staff put into his Hand to admonish, that he is not only to Guide but Correct the People committed to his charge, and a Ring to denote either the Honour of the Priesthood, or the Secrets he is to keep. He counts three sorts of Bishops; first Patriarchs, secondly Arch-Bishops or Metropolitans, and thirdly single Bishops. He adds moreover Suffragans, which he compares to Christs Disciples, who could do nothing without their Masters Orders. These sorts of Bishops were Establish'd for the sake of the Poor in the Country, that they might not be depriv'd

of Confirmation, which these Suffragans had power to confer upon them, tho they were Ordained by one Bishop only, as the Priests are. He tells us, that these last were also called Bishops, and that they had the power almost equal to theirs, for they could Consecrate the Eucharist confer Baptism, and Preach. But nevertheless they had not the chief Dignity of Priesthood, *Pontificatus Apicem*, since they could not anoint the Forehead with Chrism, and bestow the Holy Ghost, which two only belong to the Bishops, as it appears by the Acts of the Apostles; neither can they confer Holy Orders, which is also reserved to the Bishops. The Deacons are Ministers of Sacred Things, they have right to Baptize, they are necessary in the service of the Altar, for the Priest cannot take the Chalice from thence, but must receive it from the Hands of the Deacon. The Sub-deacons are under them; these take the Offerings of the People, and carry them to the Deacons who place them upon the Altar; they are oblig'd to live unmarried: These are not Ordain'd by Imposition of Hands, but only by receiving the Cover and Chalice from the Hands of the Bishop; and the Chrismal Bottle and Napkin from the Arch-Deacon. He says nothing particular of the lesser and inferior Orders. I must pass by the Remarks he makes upon the likenesses of our Ministers with those of the Old Testament, and the Mystical significations he gives to the Bishops Habits. To come to what he teaches concerning the Sacraments, He says, That Baptism, Chrism, and the Body and Blood of Jesus Christ are called Sacraments; because that under the Veil of Corporal things, the Divine Power produces Salvation and Grace, after a secret manner by the power of the Holy Ghost, which works this Effect, inasmuch that they are equally Efficacious, whether they be Administered by the Good or the Bad. That Baptism is the first, because it must be received before Confirmation, and before the Receiving the Body and Blood of our Lord. That in this Sacrament Men are dip't in Water, to denote, that as Water outwardly purifies the Body, so Grace inwardly does the Soul, into which the Holy Ghost descends. He relates afterwards the Order of Admittation, and the Ceremonies of Baptism; and from thence passing to Confirmation, he Remarks, that the Bishop dispenses the Holy Ghost by Imposition of his Hands; and that he Anoints the Believer a second time with the same Chrism the Priest had done before, with this difference only, that his Anointing is on the Forehead, whereas the Priest's was on the Crown of the Head. He attributes to this last the Sanctification and Grace of the Holy Ghost. At last speaking of the Body and Blood of Jesus Christ, which he considers as two different Sacraments. He asks the Question, Why Jesus Christ has comprehended the Mystery of his Body and Blood under things which we eat and drink? And why of all the sorts of Food we eat, he has made choice of Bread and Wine? To which he Answers, That Jesus Christ has given us his Body and Blood in the form of Nourishment, because effectively his Flesh is such and his Blood Drink. That he hath made use of the Fruits of Earth, because he was upon Earth, and that he has chosen Bread and Wine to accomplish the Sacrifice of *Melchisedech*, and to show that as Bread and Wine consists of many Particles, which together make but one Substance, so we are all United into the same Church by the same Charity, being all made Members of the same Body by this Sacrament. He adds, That this Sacrament serves for Nourishment to our Flesh, and converts itself into our Substance, and that by virtue of this Sacrament we are changed into Jesus Christ. That we participate of his Spirit and Grace; and in a word, that we become his very Members. That the Bread which is made use of is without Leaven, to denote, that those which approach it ought to be exempt from all Impurities. That Water is mixt with Wine, because we read in the Gospel, That Blood and Water came out of the Side of our Saviour. And that as it is good for them that are not separated from it by their Sins, often to approach this Sacrament, so it is very dangerous for such as have committed such Crimes as debar them from it, to receive it before they have Repented. After having treated of the Sacraments, he speaks of the Celebration of Mass, which he believes to have been so called, because of the dismissing of the Communicants with these words, *Ite Missa est*. He says, That the Mass is a Sacrifice which the Priest offers to God, instituted by Jesus Christ, practis'd by the Apostles, and used by all the Church. He acknowledges that at first they did not Sing as they do at present; but he believes they read the Gospel and the Epistles of the Apostles; he ends this Book with a short Exposition of the Ceremonies and Prayers of the Mass.

In the second Book after, he hath spoken of the Hours for Divine Service, and the different sorts of Prayer. He treats of the Confession, the Litanies or publick Prayers, and the divers kinds of Fasts. He distinguishes three sorts of Lent; the first, that which precedes *Easter*; the second, the Fast observed after Pentecost; and the third, that which begins in *November* and ends at *Christmas*-day. He notes, that the custom of his time was to Fast Friday and Saturday. He does not forget to speak of the Fasts of the four *Ember*-weeks. He approves of other Fasts ordered by the Bishop on any particular occasion, or practis'd thro Devotion by Christians. In speaking of abstaining from Wine and Flesh, he observes, that Birds are allowed to those who are forbid to eat of any four-footed Creature, because that 'tis thought, they were formed out of Water as well as Fish.

He distinguishes two different sorts of Alms, and ranks amongst this Number the good Works we do for our Salvation, which are as Alms we bestow upon our selves. He defines Penance a Punishment by which a Man corrects himself for what he has done amiss. He says, that Penitents let their Hair and Beards grow, wear sack-cloth, throw themselves on their Faces on the Ground, and besprinkle their Bodies with Ashes. That Repentance is a second remedy for our Sins, after Baptism. That to effect a true Repentance, it does not suffice only to bewail ones Sins past, but we must never commit them again. That this is the satisfaction, followed by Reconciliation. That Penance and Reconciliation ought to be publick, for publick Transgressions; but as to those whose Sins are

concealed, and who have confess't them secretly to a Priest or a Bishop, they may do Private Penance, such as the Priest or Bishop will order; and afterwards be reconciled when they have performed their Penance. That the ordinary time for Reconciliation is *Holy-Thurs*-day, but Absolution may be granted at other times to those that are in danger of their Lives. He afterwards Treats copiously of the Solemn Celebration of Feasts and Sundays. He speaks by the by of the Oblation of the Sacrifice of the Mass for the Dead, of the Dedicating of Churches, the Prayers of Divine Service, the Songs, the Psalms, Hymns, Anthems, Responses, and Lessons. He makes a Catalogue of Canonical Books, which comprehends all that are at present acknowledged for such. He tells you those that he believes to have been Authors of the greatest part of them. He speaks of Ecclesiastical Benedictions, viz. That of Oyl, and that of Salt and Water; which he says, are made use of to comfort the Sick against the Illusions of the Devil, to heal the Flock, and to drive away Distempers. At last, having spoken of the Apostles Creed, and given an Abridgment of the Doctrines agreeable to the Faith, he sets down a very imperfect Catalogue of Heresies, in which he forgets some, and reckons others which are altogether unknown; as the *Canonians* and *Metaphysicians*.

The last Book is concerning the Learning of Clergy-Men. He says, they are not allowed to be ignorant of any thing they should teach others, and which is necessary to render them capable of instructing them. That they ought to understand very well the Holy Scriptures, not only the Historical part, but be able to Expound the Figures and Mystical Sense of it. That it is good for them to have a Tincture of other Arts and Sciences. That they be Civil and Regular in their Manners, and Affable and Courteous in their Speech. That they be of an Acute Judgment, and know how to apply proper Remedies to the different Diseases of the Soul. He afterwards makes use of the words of St. Gregory the Great, to Reprove those who undertake to teach others, and Cure Souls, without being very well instructed in their Duty themselves: I mean such as enter into the Ministry merely through the Prospect of Interest or Ambition, and those that dishonour God by an Irregular Life, whose Deportment does not answer their Doctrine. He says, That the Grounds and Perfection of Wisdom is the Knowledge of the Holy Scriptures, which is an Emanation of the Eternal Wisdom of God, and a Participation of his Truth. That all the Wisdom and Truth that Men have, and all that is to be found Profitable in Profane Writers, is to be attributed to the Divine Wisdom, which gave it a beginning. That the Scripture has its Obscurities, which are good to exercise Mens wits: But there are scarce any Truths contained in one place, which are not explained in another, *Nil autem de illis obscuritatibus eruitur quod non plenissime dictum alibi reperitur*. This is taken from St. *Austin's* Treatise of Christian Doctrine, as well as the rest of this Book; which is nothing but an Extract from this Father, excepting what he says upon the Seven Liberal Arts, upon which he quotes a passage taken out of the Pastoral of St. Gregory.

The Book of Orders, Holy Sacraments, and Priests Habits, which followeth this, is almost nothing else but a Copy of the first of the three foregoing Books: It is very near the same with the three Books of Ecclesiastical Discipline; for the two first are nothing but an Abridgment of those of the Instruction of Clerks, to which he has added some passages out of St. *Austin*. In the last, which is about the Christian Warfare, he Treats of Virtues and Vices.

* The two Books dedicated to the Abbot *Bonifus*, of which the first is about the Vision of God, * Dr. Cave adds a

and the second upon Penance, are made up of passages out of the Fathers upon these Subjects. The three Books of Questions about the Rules of Penance, do not belong to *Rabanus*. The first third, *De*

and second are *Halitgarus's*, Bishop of *Cambray*, and the third an unknown Author's. The three Books of Virtues and Vices belong to the same *Halitgarus*, who has also made a Penitential at the Request of *Elbo*, Arch-Bishop of *Rheims*, divided into Five Books, and published under his Name by *Cansius*. These are not much different from the Five Books, which here bear the Name of *Rabanus*.

But the Penitential dedicated to *Osgar*, Arch-Bishop of *Mayerne*, is certainly the Work of *Rabanus*, which he compos'd towards the Year 841, before he was Bishop of *Mayerne*. [This Tract is Printed alone at *Venice*, 1584. *Quarto*.]

The Name of a Penitential has also been given to the Letter which he wrote to *Heribaldus*, Bishop of *Auxerre*, published by *Stewart* in his Addition to the Antiquities of *Cansius* [at *Ingolstadt*, 1616.] and by M. *Balsius*, at the end of *Regino*, [at *Paris*, 1671.] But this is a Canonical Letter, in Answer to some Questions propounded by that Bishop. It is divided into Articles, and quoted by *Regino* and the Collectors of Canons. He there gathers together many Canons concerning the Penances of Homicides, Adulterers, Forsworn People, Sorcerers; and about the Punishments of those that commit any great Crimes after they are admitted into Holy Orders, and about other Circumstances of Penance and Absolution. But towards the end he Treats about two Questions much debated in his Time. The first about the Eucharist, whether it goes into the Draught? A Question that has been spoken of before. And the Second about *Elbo*, Old Arch-Bishop of *Rheims*, who after his Deposition, retired to *Hildesheim* in *Saxony*, where he exercised his Episcopal Functions. He says, that he knows not whether he was justly or unjustly Deposed; but nevertheless that it did not hinder him from doing the Duty of that Office: For he has heard that he was afterwards re-established by the Holy See. He adds, That he had lately written thereupon to *Hincmarus*, after he understood that he had removed from the Priesthood and Clerkship, all those who had been ordained by *Elbo* after his being deposed. This Letter of *Rabanus* was written about the Year 853, a long time after the Penitential, of which we have spoken before.

Walafridus
Strabo.

As to what relates to frequent Communion, he observes, that some have thought it enough to Communicate once a year, and that others Communicated every Sunday, and many upon all Holy-days; that afterwards they added some solemn days for Fasting. He approves of their Practice, that day; that afterwards they added some fast-days for fasting. He approves of their Practice, that day; that afterwards they added some fast-days for fasting. He approves of their Practice, that day; that afterwards they added some fast-days for fasting.

He adds also, that Communicate and Say Mass every day, provided they be free from great Sins. He adds also, that Communicate and Say Mass every day, provided they be free from great Sins. He adds also, that Communicate and Say Mass every day, provided they be free from great Sins.

There were some Priests that would not Celebrate Mass above once a day, and that there were others, who believed themselves obliged to say it three or four times; for according to the Church of Rome, there are sometimes two or three Masses appointed for one day, as for Christmas-day, and some Feasts of Saints. He gives every Priest the liberty of using them as they think fit, provided they don't condemn each others Practice. As to the Prayers of the Mass, he says, that no body knows by whom they were established, as they now are; and that the Apostles Celebrated it, after a plain manner.

He passes afterwards to Tiche's, and shews that they ought to be given to the Clerk, who must divide them into four parts, whereof one is for the Bishop, another for the Clerk, a third for the Poor, and the last reserved for the Buildings of the Church. He does not forget to speak of the Litanies or Processions, uled in the days of Rogations, established by *Mamertus*, but he observes that some keep them between *Easter* end *Whitsunday*, according to the Council of *Orleans*; but the *Spaniards* defer them till after *Whitsunday*, and others to *December*. He adds, that also every sort of Litany does not only signify, that Prayer by which the Saints are Invoked, but also every sort of Prayer, by which we ask any favour of God. He speaks afterwards of the Sprinkling of the Holy Water, of the Consecrating of Wax-Candles, and ends with an enumeration of the several Orders of Clergy, which he compares to Civil Employments. These are the several Orders of the Clergy. The Supreme Bishop who enjoys the See of *Rome*, and holds the place of *St. Peter*, being raised to the Dignity of Head of the Church. The Patriarchs of other Churches, who are equal in Dignity to the See of *Rome*, which are of *Antioch in Asia*, and *Alexandria in Africa*; besides these three Patriarchs, there are many others which are Inferiour to them [as the Patriarchs of *Constantinople*, *Ephefus*]. The Arch-Bishops are above the Metropolitans, to whom succeed in order the Metropolitans, Bishops, Abbots, Great Chaplains, Little Chaplains, Suffragans, Priests that are possessed of Churches where they Administer Baptism, and Priests who have the Government of private Chapels.

lium, Caterisq; opinioe eius probatissimos viros, in Electorum Collegium admittat, ne frustra Dominus sanguinem iudicis, & in Infernum triverit. It is to be thought, that this *Probus* did not speak this ironically, as you will be convinced, if you please to consult *M. Balsamus's* Notes upon it.

The 21th Epistle of this *Lupus's* is an Excuse to *Jonas* Bishop of *Orleans*, that he had Accused *Agus* his Kinsman of having wrong'd the Estate that his Monastery had in his Diocese. He makes an Apology also for taking his Predecessor *Odó's* place. The 23d, 24, 25, 26, 27 and 28th, are some Letters of this *Olo* about Affairs relating to his Monastery.

The 29th Letter, dedicated to *Wenilo* Archbishop of *Sens*, is very remarkable. Two Priests of this Diocese, one call'd *Adgerius*, and the other *Baudius*, having a design to turn Monks, had desired of the Archbishop that they might leave their Churches or Cures, *utiles*, to enter into the Order of *S. Benedicti*. *Wenilo* answer'd them, That he would not give them this permission, unless *Lupus*, into whose Monastery they were to be admitted, would satisfy him it might be done regularly and lawfully. *Lupus* writ him word, That he had never heard it question'd; and that without doubt it might be done. That *Jesus Christ* having taught that the perfection of a Christian Life consists in quitting all, and leaving the World, Clergy-men sure ought not to be hinder'd embracing that perfection which *Jesus Christ* propounded even to Lay-men. Hereupon he makes a strong Objection, and answers it. *Tu mihi obijci perhasi, says he, that as none are allow'd to break the carnal Union of Marriage, unless it be for Fornication; so none are permitted to quit the Pastoral Charge, which they have once undertaken, before they are able to labour for the edification and salvation of their Flock. This is true, answers he, as long as they are able to labour for the edification and salvation of their Flock. This is true, answers he, unless he that has establish'd the Marriage does break it himself, or that he that has charg'd us with the Government of others, does severely command us to quit it. For he that has forbidden any man to put asunder those whom he has join'd together, the same great God hath made this separation himself when he has pleas'd, because he is God. For we have many Examples of virtuous Persons of both Sexes, that have quitted all carnal Commerce to serve the Lord in holy places. He adds, that there has scarce been any Monastery whereinto some Priests have not retired. He quotes amongst the rest one of his Predecessors, an Abbot of *Ferrara*, call'd *Frugipulus*, who had quitted the Habit of Canon, to take upon him the Profession of a Monk. He says that *Aldricus*, the Predecessor of *Wenilo* had resolv'd before his death to leave his Archbishoprick and retire into a Monastery. That it is not to be thought that these great men were ignorant of the Canons and Rules of the Church. That the Apostles and Clergy of the Primitive Church had in some measure practis'd a Monastical Life, by putting their Goods in Common. That there may be bad Monks among them, but that he ought to have Episcopal Compassion for them. And, in fine, that there is no surer way to Salvation, than by entering into that religious Order prescrib'd by *S. Benedicti*. Whole Constitution, so much commended and approved by *S. Gregory* the Great, shows that we may, and we ought to receive Priests into our Monasteries, since he allows them to enter, and the Abbot to receive them, altho' with greater difficulty and precaution than others. Then he entreats *Wenilo* to allow these two Priests that Liberty they had request'd to become Monks, without leave of their Bishop. And *M. Balsamus* confirms this in his Annotations by an Example of a like permission request'd and granted by *Arnoldus* Bishop of *Lisieux*. Secondly, That Bishops might give this permission, or refuse it. Thirdly, That Carates were so closely link'd to their Churches, that it was not in their power to leave them, nor in the Bishops to take them away from them at their pleasure; which *M. Balsamus* confirms in his Notes by divers Canons and very curious Remarks.*

The 36th, directed to *Grotscalcus*, contains an Explanation of a Passage of *S. Austin* concerning Happiness. He shows that this Saint believed, That God would make himself clearly known to the Bielsed, and that that knowledge would engage them inviolably to him. That this knowledge of the Divine Substance belong'd only to the Soul, but that the Eyes of the Body should perceive his presence by the admirable Effects it should work upon the Creatures. Thus he expounds what *St. Austin* says, That God shall be seen by the Eyes of the Body. He advises *Grotscalcus* not to perplex his mind with such Questions, for fear they make him incapable of understanding teaching Masters of better use.

The 37th Letter contains an handsome Reflection on the study of good Literature. He observes that it ought to be join'd with the study of Wisdom and Vertue. That if we labour to correct the Defects of the Tongue, we ought not to be less diligent to reform the Vices of our Manners. That if one has a great deal of care to polish his Discourse, he ought to apply himself more vigorously to acquire Vertue and Goodness. He exhorts him to whom he writes, to live like a Christian in whatever Condition he engages in, and to make often and serious Reflections on his Duty towards God.

In the 42d and 43d Letters written to *Hincmarus*, he employs his Interest with *Charles* the Bald, to get the Revenue of *S. Joffe* restor'd to him, making use of the Poverty of his Monastery to persuade him to it. He also recommends it to King *Charles* in the 45th Letter, and humbly shews him, That for fifteen years, or thereabouts, seventy two Monks of his Monastery, that pray'd continually for his Health and Prosperity, had endured great want of Habits, Pease and Fish. (*M. Balsamus* concludes from hence that they eat no Flesh) and that they could not relieve the Poor and Pilgrims. He entreats him to consider seriously upon their Wants, and to bestow some Charity upon them. He mentions in the 42d Letter, a Vow that *Charles* had made by *Hincmarus's* solicitations, in the Church of *S. Dennis*. He also there tells us that he compiled the Canons of the Council of *Vernuil*.

In the 51th Letter he writes to his Monks that he had some hopes to recover the Revenue of *S. Joffe*. Where you may meet with this fine thought, That the Abbot ought to have the Charge and Government of the Revenues of the Monastery, but the enjoyment of them only in common with the other Monks.

In the 53d Epistle he presses King *Charles* vigorously to restore him this Revenue; and the better to engage him to it, he informs him, That his ancient Monks have observ'd, and heard of their Predecessors, that all that have ever done any considerable damage or wrong to their Monastery, have been punish'd either by the loss of their Estates, their Health or their Lives. He exhorts him to perform the Vows he has made; and moreover, threatens him with the Judgments of God if he doth not.

In the 55th Letter to *Marcus* Abbot of *Provins*, he entreats this Abbot to come to Court to assist him in obtaining the Restitution of the Revenue of *S. Joffe*. He informs him, that he came thither the last of *November*, and has continued there with a great deal of expence and trouble. That the King endeavours to elude his Demands, and always delays him, because that *Odulpus*, (who then was possessor of *S. Joffe*) was absent and sick, as he was inform'd, but not very grievously (says he) so that this sickness may serve to humble and correct him: Nor so dangerously as to be the cause of his death, for which he should be sorry, because 'tis certain he would be damn'd if he should die, in the unjust possession of the Revenue of the Church. At length *Lupus*, after many delays and put offs obtain'd the Restitution of the Revenue of *S. Joffe*, as it appears by the 61st and 62d Letters. The 64th Letter is an Instruction to King *Charles* concerning his duty.

The 79th contains an Extract of a Letter written to *Hincmarus*, by which he recommends his Kinsman *Hilmeradus* to him, who was named by the King to be Bishop of *Amiens*; affirming, that tho' he had not much Learning, yet he might be made serviceable to the Church by following his directions. And that if he was not well aced for Teaching the Word of God, yet, he might do Works that might save him, and those that should imitate him. *M. Balsamus* in his Notes declares himself of a different Opinion with his Author, and says, That in this he has hearkned more to the Sentiments of Nature, than the Principles of Reason.

The 81th Letter is written in the name of *Wenilo* Archbishop of *Sens* and Count *Girard*, who were sent to *Arnold* Archbishop of *Lions*, by the King's Orders, to command him to Ordain *Bernus* Bishop of *Autun*. They represent to him, That 'twas not a new thing for the King to make Courtiers Bishops of the principal Churches. That *Pepin* had had in the like Case the Consent of Pope *Zachary* in a Synod, where *Bassiface* Bishop of *Mayence* assisted. They also desired the same thing of him for *Godofinus*, named by the King Bishop of *Chalons*.

The 82d Letter is written to *Wenilo* in favour of a Priest Accused and Suspended from the Exercise of his Function. *Lupus* desires *Wenilo* to give him liberty to exercise his Duty, till a Synod were call'd, in which he hoped to clear himself of the Charge brought against him.

The 84th is a Synodical Epistle of a Council held in the Year 849, consisting of the Metropolitans of *Tours*, *Rheims*, *Rouen*, and about twenty of their Suffragans, whose names are set down at the beginning of this Letter, directed to *Nomenius* Duke of *Breton*, about the Disorders he had committed. They reprove and blame him for having laid waste the Lands belonging to the Christians, for having destroy'd, pillag'd, and burnt several Churches, together with the Reliques of Saints, for seizing upon the Revenues of the Church, which are the Vows of the Faithful, the Satisfaction of sins, and the Patrimony of the Poor, for having taken away rich Mens Estates, and kill'd and enslav'd a great number of Christians. Of driving the Bishops from their Churches, and robbing them of their Goods, &c. But principally for having slighted the many Letters of *Leo* the 4th, Successor of *S. Peter*, to whom God hath given Supreme Power over all the Church. Of having entertained *Lambert* Count of *Nantes*, a Rebel against the King. They exhort him to do Penance, and to satisfy that which the Pope write to him about. And finally, they declared those Excommunicate that shall Communicate with *Lambert*.

The 93d is an Instruction to King *Charles*, to whom he proposes *Trajan* and *Theodosius*, as two Patrons worthy of his Imitation.

In the 94th he shews, That Afflictions and Sufferings are advantageous to good men.

The 98th is a Letter written in the name of the Cathedral Church of *Paris*, of the Abbies of *S. German*, *S. Dennis*, *S. Genevieve*, *S. Maurus* des *Felles*, and other Monasteries, to *Wenilo*, Archbishop of *Sens*, and to the other Bishops of that Province, acquainting them that after the death of their Bishop *Ercanradus*, they had chosen *Aeneas*, who had been nam'd to them by King *Charles*, whom they desired them to Ordain as soon as they could. This Letter is followed by an Answer written in the name of the Bishop of *Sens* and his Suffragans, testifying their approbation of their Election of *Aeneas*.

The 100 Letter is an Admonition to the People, wherein they are exhorted to do Penance, to avoid Rebellions and Factions, to embrace a Peace, to forbear Robberies and Plunder, to think of nothing but Publick Good, and to live in Union with one another.

The 101th is a Letter of Recommendation, written in the name of *Wenilo*, to the Bishops of *France* and *Italy*, in favour of two Monks of *Ferrara*, who went to *Rome*, desiring them to afford them an Hospitable Reception by the way. This is followed by a Letter written in the name of *Lupus* upon the same account.

By the 103d Letter he recommends these two Monks to Pope *Benedict*, to whom he sent them. He entreats him to instruct them in the Customs of the Church of *Rome*, and to send him the Commentaries of *S. Jerom* upon *Jeremias*, from the sixth Book to the end, being not able to find them any where in *France*. He adds to this, the Book of *Cicero's* Book of Oratory, *Quintilian's* Institutio, and *Damasus's* Commentaries upon *Terence*, &c.

them to carry the Eulogies to the Councils: 4. That Charms are a sort of Witchcraft: 5. That no Body ought to Marry his Kinfwoman: That the Bishops ought to regulate their Judgments, by the Canons of the Councils, and the Decrees of the Popes, *Silvester, Fericius, &c.* but might also make use of the Authorities of *St. Jerome, St. Austin, and St. Ildore.*

We have some Fragments of a Letter of *Leo*, against *Nomenocus* Duke of Britain; of another to *Lotharius*, in which he refuses the Pall, to the Bishop of *Autun*; and of a third to *Hincmarus*, concerning the Council of *Soissons*.

Lately, There is a Discourse attributed to this Pope, Directed to the Priests and Bishops, containing a great many Instructions relating to their Ministry and Duty. [All these Letters of Pope *Leo*, are put into the VIII. Tome of the Councils, p. 30.]

Benedict III. *Benedict* the III. of that name, was chosen in *July*, 855, after the death of *Leo* the IV. His Election was opposed by a Priest, called *Athanasius*, who through the favour of the Commissioners of the Emperor, possessed himself of the See and Palace of *Rome*; he also put *Benedict* into Prison; But at last, such as espous'd *Athanasius's* Cause, were forc'd to yield, and to Depose him themselves, and to acknowledge *Benedict*. This Pope was but two years and an half in the Papal Seat, and we have but two Letters of his; One to *Hincmarus*, concerning the Council of *Soissons*, and the Privileges of the Church of *Rheims*; and the other to the Bishops of *Charles's* Kingdom, by which he Cites to *Rome*, *Hubert* Son of *Boson*, who had quitted his Profession of a Clergy-man, and liv'd a lewd and irregular Life.

There are also two other Letters attributed to this Pope; One to confirm the Privileges of the Abbey of *Corbey*; and another to ratify those of the Abbey of *S. Denis*. But since these Writings are doubtful, and particularly the last, we shall insist no longer upon them. These four Letters are printed together in *Tom. VIII.* of the Councils.

Nicholas I. *Nicholas* the first, Son of *Theodore* a Roman, was Ordain'd Sub-Deacon by Pope *Sergius*, and Deacon by Pope *Leo* the fourth. He acquired a great Reputation under the Pontificate of *Benedict* the third. He was chosen after the death of this Pope by the Clergy and Grandees of *Rome* to his See in the Year 858, and was Consecrated in presence of the Emperor *Lothar*, the 22th of *April*. He had at the beginning of his Pontificate a Difference with *John* Arch-Bishop of *Ravenna*, against whom many had brought Complaints to the Holy See. He cited him three several times to a Synod of *Rome*. But this Arch-Bishop not appearing, he Excommunicated him. *John* upon this had immediate recourse to the Emperor, who was then at *Pavia*, and afterwards came to *Rome* with some Officers, which that Prince sent to accompany him. The Pope told those Officers, That they ought not to join themselves with one that was Excommunicated; and at the same time cited *John* to the Synod that was to be held in *November*. But instead of obeying, *John* immediately left *Rome*. The Senators of *Ravenna*, and the People of *Emilia* prayed the Pope to come himself in Person to *Ravenna* to reform the Disorders that *John* had caus'd there. He went and restored to the People of *Emilia* and *Pentapolis* the great Riches that *John* and his Brother had got into their possession. *John* fled to *Pavia* to beg the assistance of the Emperor *Lewis*, but this Prince counselled him to submit to the Pope, and to reconcile himself to him. Which he did; and the Pope gave him Absolution from the Heresie of which he cleared himself, and received him again into his Communion. And upon the Complaints of the Bishop and People of *Emilia*, he order'd him to come every year to the Synod at *Rome*: To Ordain no Bishops but such as were chosen by the Duke, Clergy, and People, and whose Election was first confirm'd by the Holy See. To permit the Bishops of *Emilia* to come to *Rome* when they pleas'd. To exact nothing of them, and not to seize upon any Revenues, under pretence that they belong'd to him, till it was plainly determined by the Holy See, or Commissioners from it, that they did really belong to him. This Decree of the Pope was approv'd of by the Synod.

This Affair was follow'd by many others of greater Consequence, which *Nicholas* maintain'd with a great deal of Courage and Vigour. The principal are the Intrusion of *Photius*, and the unjust Deposing of *Ignatius*; The Divorce of *Thietberg*; The Deposing of *Robbadus*, and the Conversion of the *Bulgarians*. Which are not necessary to be any farther spoken of here, because I have treated of them in other places of this Volume. And this is also the reason that I have but little to say of his Letters, which are near an hundred; because the Course of our History about these Affairs, hath oblig'd us to make an Extract of them upon other occasions. The first sixteen are a Collection, which he made himself of those, which related to the Case of *Ignatius* and *Photius*. The rest concern the Affairs of *France*, the Peace between the Kings, the Divorce of *Thietberg*, of *Lotharius*, the Excommunication of *Waldrada*, the pardoning of Count *Baldwin*, the affair of *Ingletruda* and *Boson*, the Judgment pronounc'd against *Robbadus* Bishop of *Soissons*, the affair of *Ebbo*, the Privileges of some Abbeys, the Promotion of *Hilduinus* to the Bishoprick of *Cambray*, the Dispute between the Bishop of *Mans* and the Monks of *S. Kallais*, the Pall granted to *Egilo* Arch-Bishop of *Sens*, the Bishopricks of *Brittany*, which the Dukes of that Country had a mind to take away from the Metropolis of *Tours*, and the Objections of the Greeks against the Church of *Rome*, about which he consults the Bishops of *France*.

But there is one of these Letters, in which he Answers *Radulphus* Arch-Bishop of *Bourges*, about several Points of Discipline, which we cannot pass over in silence. It contains seven Articles. The first relates to the Ordaining of Priests and Deacons by Suffragans. Some Bishops of *France* Deposed those they had Ordained; and others Re-ordained them. Because, says he, Suffragans were created in imitation of the Seventy Disciples, who might perform Episcopal Functions. But because the Canons forbid Suffragans to execute these Functions, he orders the Canons for the future to be observ'd. The

The second is upon the Complaint the Arch-Bishop of *Narbonne* made, That the Arch-Bishop of *Bourges* forc'd his Clergy to Commence their Differences in his Courts, and be tried by him; and that he dispos'd of several Matters that belong'd to his Diocese, without consulting him about it. *Nicholas* admonish'd the Arch-Bishop of *Bourges* of this, and told him, that his Quality of Primate and Patriarch did not allow him that Privilege. And that he ought to content himself to be Judge of Appeals of Causes which had been tried before by the Arch-Bishop of *Narbonne*. He repeats anew, upon this occasion, the Canons that constitute the Rights of Patriarchs and Primates.

In the third he declares, That in the Church of *Rome* they never anoint the Hands of those Priests and Deacons that are Ordain'd with the Chrism: Adding, that he never read that it was practis'd.

The fourth permits the Arch-Bishop of *Bourges* to moderate the Penance, and relax something of the rigour of Canons made against such, as having undertaken a state of Penance, return again to the World.

The fifth is about those that are obliged to bring to Confirmation such Children as their Wives have had by a former Husband. He says, That if they have been guilty of the neglect of it thro' ignorance, they ought not to be parted from their Wives, but only made to do Penance.

The sixth orders, That such as have kill'd their Wives, unless they have taken them in Adultery, shall be made to undergo the Penance of Homicides.

The seventh intimates, That the Bishops ought to repeat the *Gloria in Excelsis*, on *Holy-Thurs*day at Mass. But it is not permitted to any to wear the Pall on this day, unless they have leave from the Holy See.

F. Dacherius in the Twelfth Tome of his *Spicilegium*, has publish'd another Canonical Letter of *Nicholas* the first, sent to *Harduicus* Arch-Bishop of *Besancou*, in which the Pope prescribes the following Rules.

First, he proves by the Canons, That such as have married two Sisters, may not marry any more for the future.

Secondly, That those that have married their Relations, and are upon that account divorc'd, cannot marry as long as either of them lives; but that it is not forbidden when one of them dies.

Thirdly, he also believes, That Marriage ought not to be absolutely forbidden to such as have committed the Crime of Sodomy, provided they repent of their Sin, and have left off that cursed habit.

Fourthly, he shews, That the Election of a Bishop by the Clergy and chief Men of the Diocese, ought to stand good.

In the fifth Article he says, That it is forbidden Suffragans, not only to Ordain Priests and Deacons, but also to Consecrate Churches and Confirm Children, which only belongs to the Bishops, as we may observe, not only by the Customs of the Church, but also by the Acts of the Apostles.

The last shews, That a Priest that is once fall'n into, and convict of a foul Crime, can no more be restored to his Function.

There is another Work of *Nicholas* the first, concerning Church Discipline, yet more considerable than the former. 'Tis his Answer to the Questions of the *Bulgarians*, which contains *above 100, viz. 106. Articles.

In the first he says, That the Religion of Jesus Christ consists in Faith and Good Works. The second is concerning the Spiritual Affinity between God-fathers and their God-children, which hinders their ever marrying together.

The third is about the Ceremonies of Marriage. He says, that after the betrothing, the Priest ought to cause the Persons to come into the Church with their Offerings, and there give them his Benediction and the Veil, which is not to be given in second Marriages. That being gone out of the Church, they should wear Crowns upon their heads. These are the ordinary and solemn Ceremonies, which, as the Greeks say of theirs, need not nevertheless always be observ'd. That consent, according to the Laws, might suffice; and that if that be wanting, the rest signifies nothing.

The fourth sets down the Fasts which are observ'd in the Church of *Rome*; 1. Lent; 2. The Fast after Whitunday; 3. That before the Assumption of the Blessed Virgin; 4. That before Christmas; 5. The sixth day of every Week; and 6. All the Vigils or Eves of great Feasts.

In the fifth he says, That the Fast on *Wednes*day is not commanded, but that of *Friday* is.

In the sixth, That it is not forbid to bathe on those days.

In the seventh and eighth he approves of the Custom of Carrying and Kissing the Cross, and of the Reliques in Lent.

In the ninth he extolls the Custom of Communicating every day in Lent, provided the Communicant be engaged in no Sin, nor has any Mortal Crime lying upon his Conscience.

The tenth is about the Celebration of Sunday.

The eleventh sets down the Feasts in which we must forbear working, to assist at Divine Service.

In the twelfth he says it is to be wisht that Men would on those days forbear also trying Civil and Criminal Affairs.

In the thirteenth he excuses himself for not sending them Civil Laws.

Style mixt with Gravity and Modesty, Zeal and Humility; he maintaining in every part of them his Authority, without Affectation or Contempt of any Body. He behaves himself towards those he had Business with, according to the Rules of Honesty and Charity; not Flattering them by a base Complaisance, or Offending them by high Words, nor Enraging them by his extraordinary Claims.

John the VIII. was Arch-Deacon of Rome, when he was rais'd to the Holy See; it was in December 872. that he came to this Dignity, at a time when all Italy began to be very much molested by the inroads of Barbarians, and Divisions between the Dukes and Lords. He was obliged to make a Treaty with the Sarazeni, to hinder their Invasions. After the death of the Emperor Lewis II. he set the Imperial Crown upon the Head of Charles the Bald, in the year 875. and supported himself by his Protection, as long as he was oppos'd in his Design by the Lords of Rome, and by Lambert Duke of Spoleto, who seized both upon that City and the Pope in it. But he escaping some time after, fled into France, where he held the Council of Troies: After this, returning into Italy with some Succours, he drove out the Barbarians, and to procure himself a quiet Life, Crowned Charles the Great Emperor, in the year 880. and dyed at the beginning of the year 882. He has writ many Letters concerning the Ecclesiastical and Civil Affairs of his time.

The first is Directed to Count Bagon; he thanks him for the good Service he had done his Legates with Charles the Emperor, and acquaints him, that he expected those Succours from that Prince with a great deal of Impatience, which he promised him against the Sarazeni.

The second to King Lewis, is about the Differences between that Prince and the Emperor Charles the Bald: He tells him, that he cannot hope to make them Friends, till he has heard them both, and Exhorts him in the mean time to take of a Peace.

In the third he advises Jeffrey Prince of Salerno, that he has received Power from the Emperor to Conclude and Swear the Treaty made with him, and that he will shortly give him a Visit upon that Occasion.

In the fourth, sent to the Clergy and Faithful of the Church of Valva, he condemns a certain Person, who would have seized upon that Church, during the Life of Arnoldus, who was the Bishop of it. He commends them for not being willing to receive him; he forbids them to do it, and threatens them with Excommunication if they should, as also he that undertook to settle him, if he persisted in it.

In the fifth he commands him that he writes to — which it may be was the Bishop of Naples, to separate himself from the Duke of Naples, who would not submit to the Holy See, and threatens him with Excommunication, if he does not do it.

In the sixth he orders his two Legates, which he had at the Emperours Court at Pavia, to return immediately.

In the seventh he complains of Bagon's retaining his Legates, and begs assistance of him against the Sarazeni, to prevent the Begging of Rome, which they threatened.

The eighth is written to Charles the Bald; in it he allows of the Translation of *Protarius*, from the Arch-Bishoprick of Bourdeaux to that of Bourges, upon the Testimony and Remonstrances of the Bishops of that Province, having delayed to grant it till he was acquainted with their Sentiments, as he observes in that Letter.

The ninth is Directed to Landulphus Bishop of Capua, to whom he sends word, that the Legates whom he had dispatched to the Emperor, had obtained of him, a Confirmation of all the Privileges anciently belonging to the Church of Rome, and particularly a Power to conclude such a Treaty, as he himself should think best, concerning the Territory of Capua. He informs this Bishop, that he design'd to be in that City shortly, that so he might make preparations to receive him.

In the tenth, he writes to Adelard Bishop of Verona, to come to Rome in December, to assist at the Council which was to be held there; and threatens him with Excommunication in case of a failure.

In the eleventh, he desires the Emperor to pardon Emmenius, and take him into favour, altho he owns him to have been justly Condemned.

In the twelfth, he begs of him to Pardon a Man that had killed another, and who was come to Rome *ad limina Apostolorum*, to expiate his Crime.

The thirteenth is Directed to the People of Bourges, whom he exhorts to receive *Protarius* for their Arch-Bishop, by reason of the Desolation of the Province of Bourdeaux, because the Pagans having cruelly ravaged it, he was now become unserviceable in his first Diocese. In the following Letter, he commands the Bishops of that Province to acknowledge him.

In the fifteenth, he orders the Bishop of Chartres, to restore to his Goods and Offices, the Murderer of whom mention is made in the twelfth Letter, who had been at Rome *ad limina*, to make Atonement for his fault.

The sixteenth and the four following, are about an Affair wherein Peter Arch-Bishop of Grado was concern'd. It seems two of his Suffragan Bishops had revolted from him; and one Dominicus Abbot of the Monastery of Alimo, had got himself to be Elected Bishop of Toricelli in spite of him. The Arch-Bishop of Grado having brought this Affair to Rome, the Pope cites both these Bishops, and the Bishop Elect, to make their Appearance at the Council which he held there; but they failing to obey the first Citation, he was forced to threaten them with Excommunication if they did not come in Person, to a Council which was to meet in February. Then he wrote to two of the

the neighbouring Bishops, to see this Sentence put in Execution, in case they did not obey; to the Duke of Venice, to send them to him; to two Bishops called Felix and Peter, that he interdicted them, till such time as they came to his Synod; and that if they fail'd of coming thither, he would certainly Excommunicate them. He blames Dominicus for his Carriage, and Summons him likewise to his Synod under pain of Excommunication; and he returns his thanks to the Duke of Venice for his good Inclinations to the Holy See; requesting him to cause those Bishops to repair to the Synod which was to be Celebrated in February. He directed these Letters to a certain Bishop, whom he desires to Distribute the rest, to those Persons to whom they belong'd, as it appears by the twenty fifth Letter, which is address'd to that Bishop.

In the twenty first, he desires help of the Emperor Charles, against the Insults of the Sarazeni; representing to him, the terrible Devastations they made among the Christians.

The twenty second is directed to Count Lambert, whom he severely reproves for not hindering the violent Oppressions of some of his Subjects, and threatens to Excommunicate him if he did not take care to regulate these Disorders for the future.

In the twenty third, he thanks the Emperor Charles the Bald, for the kind Reception he gave the Legates of the Holy See; as also, because he sent *Ansgisus* and *Adalgarius* to Rome, with Commissioners to repress the Insolence of those Persons that were troublesome to the Holy See. He informs him, That they could not be Punished according to their deserts, because they were fled to a certain Marquis, and some great Lords, who took them into Protection: he prays the Emperor to find them out, and to condemn them to Banishment; and humbly entreats him, not to suffer them in his Kingdom. In the following Letter he complains of the Conduct of *Ansgisus*, whom he accuses of maintaining a secret Correspondence with Count Lambert. He commends the Fidelity of *Adalgarius*, upon whom he had bestowed a Pall, by way of Recompenfe.

The greatest part of the following Letters relate to the Wrongs which the Holy See Suffered by the Sarazeni and other Enemies of the Church; against all which he begs the Assistance of Charles the Emperor: And Exhorts the Bishops and Princes of Italy, to break the Treaties made with them; and animates them to declare War against them.

The thirty fourth Letter is an answer to Bishop Amberg, who had Consulted him about the Promotions of Bishops and Abbots. He sends him word, That he must follow as much as he can the Directions of the Canons; nevertheless, he thinks it convenient, he should wait for the coming of the Emperor, that he may Act according to his Will and Pleasure. He says in particular, as to those Persons he had been Consulted about, that an Exile may be favoured without doing any thing contrary to the Canons. That with Permission of the Prince, the Abbot that was put out of a Royal Monastery, might be Re-established, if he hath never been Convicted of any Crime: And that a Mutineer, or any Accomplish in such a Crime, ought to be deprived of all Spiritual Authority.

The thirty seventh is a Letter about the Translation of *Protarius* Arch-Bishop of Bourdeaux, to the Arch-Bishoprick of Bourges.

In the forty second, he Exhorts King Charles the Great to restore the Revenues he had taken from a Nunastery at Bruff, and threatens him with Excommunication if he does not do it within sixty days.

In the forty seventh, he acquaints the Emperor Charles the Bald, that he had Excommunicated Adelard Bishop of Verona, because he had seized upon the Monastery of Nonantula. He sends the same thing to the Arch-Bishops of Ravenna, Milan, and Aquileia, in the following Letter: and in the forty ninth to the Clergy of Verona.

By the fifty third, he commands the Arch-Bishop of Milan, and the Bishop of Bresse, to meet at a General Synod of the Bishops of Italy, which was to be held at Ravenna in June.

In the fifty fifth, he Cites *Vitus* Duke of Venice, and the Bishops of his Country to it. By the following Letter he commands the same thing to be done by the Bishops Peter and Leo.

In the fifty seventh, he requires the Arch-Bishop of Ravenna and his Suffragans, to be present at the General Synod of the Bishops of Italy, which was to be held at Ravenna.

The fifty eight is written to the Patriarch of Aquileia, to end his Affair in this Synod.

By the fifty ninth, he acquaints the Arch-Bishop of Ravenna, that this Synod was Prorogued to the nineteenth of July; and he signifies to him in the following Letter, that he has Summoned thither all the Bishops of Italy, and especially those of Venice. The foregoing Letters are Dated on the tenth Indiction, that is to say, that they were written between September 876. and the same Month in 877. The following Letters are of the eleventh Indiction.

In the sixty second, he sent a Man-slayer to his Bishop, that had been enjoy'd Penance, and who was come to Rome; but he nevertheless Exhorts and Intreats this Bishop, to mitigate the rigor of his Penance.

The sixty third is Address'd to *Carloman*. He acquaints him with his concern for the Death of Charles the Emperor, Exhorts him to Protect the Church of Rome, promises to send him Legates very speedily, grants him the Pall for *Theodemarus* the Arch-Bishop, and desires him to secure him in the Possession and Enjoyment of the Revenues, which the Church of Rome has in Bavaria.

The sixty fifth is written to the English Arch-Bishop, where after he hath commended his Zeal for the Holy See, and Exhorted him to discharge his Duty with Constancy, he warns him not to suffer Husbands to forsake their Wives and Marry others. He Confirms the Privileges granted by St. Gregory to the Bishops of his See.

In the sixty sixth Letter, he thanks *Athanasius* Bishop of Naples, for Excommunicating his Brother *Sergius* who was an Enemy to the Church. He desires him to continue his Labour and

Vigilance for his Church, and recommends to him the Deacon *Peter*. In the following one, he commands the *Neapolitan* for driving out *Sergius*, and giving the Government of their City to the Bishop his Brother.

By the sixty Ninth, he sends to *Laudolphus* Bishop of *Capua*, to join with the Bishop of *Naples* in the Defence of the Church of *Rome*, and requires him to observe the Treaty made with the *Amalphitans*.

In the Seventieth, He reproves the Bishop of *Ambrin*, for Ordaining another Bishop of *Venice* than him, that had been chosen by the Clergy and People, and whole Election had been confirmed by the Consent of *Charles* the Emperor. He enjoins him to come to *Rome*, together with him that was Elected, and him that had been Ordained.

The 68, 72, and 73. are Letters written to *Lambert* Duke of *Spoleto*, an Enemy to *Rome*, to prevent his acting those Hostilities, which he intended against it.

The seventy fifth and the six Letters following, are written about the Affairs of *Bulgaria* to that King, to the Patriarch of *Constantinople*, and the Greek Emperor.

The following Letters are written against *Lambert* Duke of *Spoleto*, who had invaded the Territories of the Holy See, and being possessor of the City of *Rome*, had placed a Garrison in it, abused the Bishops and Priests, and hindered them from performing Divine Service in *St. Peter's* Church.

These Outrages obliged the Pope to retire into *France*, to implore aid of *Charles*, of *Carleman*, *Leouis* the Stammerer, of *Engelberga*, and *Berengarius*, as it appears by these Letters.

In the ninety first, he acquaints the Empress *Engelberga*, that he will compose the Service for the Anniversary of the Emperor *Leouis* her Husband, as he had desired him: He Conjures her to continue her care of the Affairs of the Holy See, and to act so, that he may return as soon as possible to *Rome*; he informs her also, that he will hold a Council at *Troyes* the first day of *August*.

In the following Letter he tells her, that he is come to *Arles*, and that he hath met *Boson* and *Hammengarda*, whom he wishes preferred to some higher Dignities, that they might be more able to defend the *Roman* Church.

He exhorts the Empress to favour him in the Design he hath for them, and to write to the Arch-Bishop of *Ravenna* to pray for him, and to send Legates to *Rome* to Comfort his Faithful Friends.

By Letter the ninety third, he makes the Arch-Bishop of *Arles* his Vicar in *France*, yet without prejudice to the Rights of the Metropolitans, for which end he gives him the Pall; and Commands the Bishops that are obliged to go out of their Provinces, not to do it without his Consent; and if there should happen any Disputes concerning the Faith, or about other matters of any difficulty among the Bishops, he requires them, after they have given him an account of it, to Decide it with twelve Bishops which he shall Assemble, provided that if it cannot be Decided by these Judges, they shall content themselves with having fully instructed him, and refer the matter to the Holy See.

He complains it is a great Disorder, that the Metropolitans of *France* Consecrate Bishops, before they have Received the Pall of the Holy See; he desires this Abuse may not be allowed to become Customary.

The Letter ninety four is to the same Person, and on the same Subject, 'tis a forged piece, Composed of part of *St. Gregory's* Letter, and part of the foregoing.

The ninety fifth is a Copy of one of *St. Gregory's* Letters.

By Letter ninety six, he invites *Isaac* Bishop of *Langres* to the Synod to be held at *Troyes*.

By the ninety seventh, he Excommunicates those that had taken his Horses and Baggage at *Chilons*, unless they return them in three days, and passes the same Sentence against *Adurardus* the Priest, whose Servants had taken a Silver Plate out of the Church of *Rome*.

By the following Letters, he invites and cites the Metropolitans and Bishops of *France*, to the Synod to be held at *Troyes*.

The 108 is sent to *Luitbertus* Arch-Bishop of *Mayence*, whom he orders to return to the Daughters of *Boson* and *Engeltruda* their Father and Mothers free Estate. And declares *Godfrey* and *Engeltruda* incapable of disposing of them; and in the following Letter, threatens Count *Masfroy* who was in possession of them, unless he presently restored them.

In the 110 he complains to the Arch-Bishop of *Besançon*, that he did not come to him to Condone his Persecutions: He Exhorts him to come as soon as he can, and forbids him to Consecrate a Bishop in the Church of *Lausanne*, tho the Prince command it, or the People desire it, till he hath considered what will be most Expedient.

The four following Letters are in the Council of *Troyes*.

In the 113 he cites Count *Bernard* to the Council of *Troyes*.

In 117 and 118, he invites King *Charles* and *Leouis* to a Conference: King *Leouis* came, but not King *Charles*. The Pope complains of it in 119. Letter, and lets him know, that he had adopted Prince *Boson* for his Son.

The 120 is a Sentence of Excommunication against Count *Bernard*, who had deprived *Frotarins* Arch-Bishop of *Bourges*, of his Arch-Bishoprick and Revenues.

In the 121 he threatens those with Excommunication, that had seized upon the Revenues of the Church of *St. Maurice* of *Tours*, unless they speedily restore them; and admonishes those that owe their nines and tenths, to pay them.

By the 122, he leaves to the Arch-Bishop of *Arles* the Decision of the Controversy, between the Bishop of *Uzer* and *Avignon*, which could not be determined at *Troyes*, the Bishop of *Avignon* being absent.

The

The 123 is an Excommunication of *Hugh*, the Natural Son of King *Leouis*, and *Emmo* Brother of *Bernard*, for Conspiring the Death of their King.

The 124 is Addressed to the Bishop of *Dol*, and the Bishop of *Brittany*, who had withdrawn themselves from the Jurisdiction of the Arch-Bishop of *Tours*, he charges them to submit with meaneas of Excommunication, if they fail.

In the 125, to *Leouis* the Stammerer, he tells, how great Obligations he lay under to *Boson*, who brought him safe to *Pavia*, and begs his assistance in reducing the Enemies of the Holy See, and recommends to him *Agilmarus* Bishop of *Clermont*.

In the 126th he accuses *Anshert* Arch-Bishop of *Milan* of unkindness, in not sympathizing with him in his Sufferings. He commands him and his Suffragans to come next *Thursday* to meet him at *Pavia*. He gives the same Orders in the following Letter. He likewise Summons Count *Beringarius* by the 128th and 131st Letters, and *Suppo* by the 130th. In the 129th he presses King *Leouis* to restore to the Daughters of *Boson* and *Engeltruda* the Free-Estate of their Father and Mother, of which he was in Possession.

In the 135th he orders two Bishops to Excommunicate those that had stole *Wipert's* Son, and plundered his Country.

In the 136th he advises Count *Hugh* to punish some Thieves.

In the 137th he exhorts him, and two other Counts, to keep their League made with *Boson*.

In the 138th he orders a Monk to obey Bishop *Wipert*, who had obtain'd him from his own Bishop and Abbot by Letters dimissory.

In the 139th he orders the Arch-Bishops of *Milan* and *Ravenna* to meet, when the Bishop of *Pavia* should require it.

In the 140 he Authorizes the Bishop of *Pavia* to Excommunicate those that had taken away a *Woman*.

In the 141st he acquaints the Bishop of *Pavia* that he shall shortly be at *Turin*, and prays him to come thither. He intimates to him that heought not to adhere to the Arch-Bishop of *Milan* in Prejudice of the *Roman* Church's Interest; and desires him to forward his Letters to the Suffragans of the Arch-Bishop of *Ravenna*.

By the 142d he calls four Bishops to a Council to be held at *Pavia*.

The 143d is a Decree for the Consecration of the Goods of an Abbot.

In the 144th he promises Salvation to all that are kill'd in Battel against Heathens and Infidels, and absolves them as much as is in his power.

By the 145th he Suspends the Bishop of *Venice* from Celebration of Divine Service, because he had Communicated with some Excommunicated Persons; till he and they appeared before him.

In the 146th he gives leave to promote to Sacred Orders, some Persons, who in their youth hapned to be in Company where one kill'd his Companion.

In the 147th he desires two Bishops to send home the Wife of *Rostagnus*, who deserting her Husband, was fled into their Diocese; and orders them to Excommunicate all that Communicated with her.

In the 148th he advises the Bishop of *Metz*, that he should not force a Man to marry a Woman who was Contracted to him, who by her own Confession was with Child by another Man.

In the 149th he Orders the Bishop of *Pavia* to mitigate the Penance imposed by his Predecessor on a Man, for being in Company when another was kill'd.

In the 150th he orders the Bishop to cause Restitution to be made to some Persons he recommends that were robbed.

In the 151st he writes to the Bishop of *Besançon* that he had Absolved *Eulcardus* and his Wife; and that he is again to admit them into his Communion.

The 152d is an Exhortation to certain Bishops assembled in Council, to judge with Justice.

In the 153d he acquaints the Arch-Bishop of *Ravenna*, That it being order'd by the Canons that Councils should be held twice a year, he appointed one to be at the end of *March*; and orders him and his Suffragans to be there.

In the 154th he writes to the same Arch-Bishop, and tells him, That he wonders he should design to Ordain to the Bishoprick of *Saragossa* another Person than the Priest *Lupo*, whom he had commanded him to Ordain; and forbids him doing it.

In the 155th he writes to *Anshert* Arch-Bishop of *Milan*, and he Commands him and his Suffragans to come to a Council to be held at *Rome* the first of *March*, to choose an Emperor in the place of *Carleman*, whose Infirmities made him no longer able to bear the Burthen of Government. He adds, That as it belongs to the Pope and Bishops of *Italy* to Consecrate the Emperor, so it is chiefly their Right to call and choose him.

In the 156th he Comforts the Duke of *Beneventum* for the loss he had sustained by the *Agarensians*.

The 157th is only a Letter of Complement and Thanks to a Bishop that was very zealous for the *Roman* Church, and had enquired of his Health; and Condolance for the Death of his Brother. Here end the Letters of the eleventh Indiction, and those of the twelfth begin.

The six first Letters contain nothing very remarkable, being chiefly about Civil Matters.

In the 163d he forbids certain Bishops to Excommunicate the Person that brought the Emperor's Letters Patents, till his Cause were examined,

In the 165th he Excommunicates a Count and his Wife for taking a Nun out of his Monastery, till they restored her.

In the 174th, 189th, 193d Letters he exhorts *Michael* King of *Bulgaria*, to submit himself to the Church of *Rome*.

In the 181st and 182d he sharply reproves *Anspert* Arch-Bishop of *Milan*, for not coming to the Synod at *Rome*; after he had been thrice Summoned, and threatneth to proceed against him if he come not this fourth time. He forbids his holding any Assembly with any of the Kings of *France* that shall come into *Italy*.

In the 188th to the Bishop of *Limoges*, he decides, That a Man ought not to be parted from his Wife, because he had Baptized his Child himself in a Case of Necessity.

In the 190th written to the Bishops of *Dalmatia*, he exhorts them to acknowledge the Jurisdiction of the Bishop of *Rome*, and to send thither their new chosen Bishop to be Consecrated, and receive the Pall from him.

The 191st is to the Arch-Bishops of *Arles*, *Narbonne* and *Aix*. He orders them to confer with the Bishop of *Nîmes*, to oblige him not to molest the Monks of a certain Monastery, and gives them power, if he does not do as he desires, to suspend him from all his Priestly Functions, till he comply, or appear at *Rome* to give an account of his Conduct.

In the 194th he exhorts a *Slavonian* Lord to continue in the Faith of the Roman Church, and live in its Obedience. He faith he hath written to Arch-Bishop *Methodius*, who was Ordained by Pope *Adrian* his Predecessor, because he had heard he taught other Doctrines than what he professed in Presence of the Holy See.

The following Letter is to this *Methodius* Titular Arch-Bishop of *Pannonia*: he commands him to come to *Rome* and justify his Doctrine. Forbids him to Celebrate Mass in the *Slavonian* Tongue, but only in Latin or Greek; as, faith he, the Church of *Jesus Christ* dispersed over the whole Earth, practiseth in all places.

The 196th is to *Anspert* Arch-Bishop of *Milan*, about his refusing to come to the Synod at *Rome*. The Pope had suspended him from Celebrating Divine Service, till he came to *Rome* to justify himself: but not regarding of that Suspension, he continued to do all Episcopal Functions. The Pope peremptorily commands him to come to *Rome*, or send his Legates.

In the 197th he thanks King *Levis* for his good will, and invites him to come speedily to *Rome*, promising to do his utmost to make him to be declared Emperor.

The 198th Letter is to *Harard* Arch-Bishop of *Auch*, and to the Bishops of *Comminges*, *Confranc*, and *Bigorres*, concerning the Disorders in their Dioceses, which they could neither restrain by Exhortations nor Excommunications. They had written to the Pope to join his Authority to theirs, to put a stop to them. The Pope writes to them to use their utmost Endeavours to rectify the Disorders of the People committed to their charge. And because the greatest so long as they can make out any Relation. He declares all those, that are so married, and will keep their Wives, or those that shall so marry for the future, to be subject to the Church's Anathema by Apostolick Authority, and forbids all Priests to give them the Sacrament, till they have done Penance. He also declares it unlawful to have two Wives, to forsake one Wife and marry another for no cause whatever, or to have a Wife and a Concubine at the same time. He forbids the Laity to meddle with the Church Goods. He orders Priests and Clerks to submit to their Bishops, and to do nothing without their consent; and that the Laity do obey their Bishop under pain of Excommunication.

The following Letters concern the Affair of *Photius*, which we have spoken of in the History of the Eighth Council.

In the 204th Letter he writes to the Empress *Engelberga*, who had desired him to Absolve *Anspert* Arch-Bishop of *Milan*, and humbly repents to her, That he could not do it without the consent of his Brethren the Bishops, with whose concurrence he had Excommunicated him. That he must either come or send Deputies to the Synod to be held the eleventh of *October* at *Rome*, to answer such things as are laid to his Charge: and after Satisfaction given, he will Absolve him, and receive him into his Communion. He faith he will Celebrate the Anniversary of the Emperor her Husband; and that he prays for the Soul of her Brother *Suppo*, that God would forgive his sins.

The four following Letters are concerning the Troubles about the Election of *Landulphus* to the Bishoprick of *Capua*.

The 216 Letter is written to King *Charles*, whom, he faith, he hoped to raise to the Dignity of Emperor, that therefore he was come to *Ravenna*: That he hoped he would labour all he could to Re-establish the Honour and Dignity of the Roman Church, and subdue its Enemies. That at his Return he found its Enemies more violent; having not only seized and carried away the Possessions, but the Persons, that belonged to the Church of *Rome*. He desires him to send him three Persons before he comes, that he may concert with them concerning what belongs to the Honour and Good of the Holy See.

In the next Letter he prays the same Prince to protect the Church of *Rome* against its Enemies.

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The 218th is address'd to the Arch-Bishop of *Ravenna*; he wonders he had not recourse to the Holy See, to redress the Injury done him; he intimates, that he had sent a Prudent Person to *Ravenna*, whom he Impowred to inform himself of all had been done to him, he orders him to be at *Rome* by the beginning of *October* at the Synod, and promises all manner of Assistance, but finds fault with his quitting his Church to live elsewhere.

In the 219th, he orders him to refer it to the Bishop of *Pavia*, whom he had Commissioned to Excommunicate those that deserve it.

The 221st Letter is to the Clergy of *Milan*, whom he orders to proceed to the Election of a new Arch-Bishop instead of *Anspert*, whom he had deposed in his Synod, and tells them, that he sends the Bishop of *Pavia* and *Rimini* to join with them in this Election: This Letter is the first of those that were written in the 11th Indiction, beginning in *September* 879. In the following Letter, he acquaints King *Charles* with the Deposing of *Anspert* and *Joseph*, whom the former had Ordained Bishop of *Vercelli*, and that he had put another Bishop into *Vercelli*, whom he desires him to maintain.

In the 223d he enjoins the People of *Vercelli* to Receive the Bishop he had Ordained.

In the 224th, he threatens to Excommunicate *Nottingus* Bishop of *Novara*, unless he restored to the Empress *Engelberga* the Goods belonging to her.

In the 225th he Declares the *Amalphitan* Excommunication, till they separated from the Heathens, with whom they maintained too familiar a Correspondence.

The 226th is written to four Bishops, whom he appoints to judge the Bussness of a Lady called *Theodora*, the Widow of *Troffius*. She came to *Rome* to complain, that after the Death of her Husband, her Brother-in-law had forced her to become a Nun, and that without the Blessing of a Priest; and that he had often declared and protelld against the Veil, and had worn it but seven days: The Pope orders them to Assemble and Examine this Affair, and if they find these things true, then to declare her discharged of her Vow.

In Letter the 227th, he Commands the Bishop of *Naples* and Magistrates of *Amalfi*, to break their League with the *Sarazens*; and threatens to Excommunicate them, unless they do it by the first of *December*.

In 228th, he reproves a Bishop for not coming to his Synod, and Summons him to appear on the eighth of *December*, to give his Reasons why he had Excommunicated a certain Noble-man.

He gives the same Reproof to another Bishop in the following Letter, and Cites him to come and Answer the Accusations brought against him by all his Clergy.

In 230th, written to King *Charles*, he wonders that he did not acquaint him with his Arrival at *Pavia*; and prays him if he be there, to send him Ambassadors with Honourable Letters, that he might come and meet him.

In the 231st, he thanks this Prince for leaving the Church of *Vercelli*, in Possession of the Bishop he had Ordained. He Excuseth himself, that he could not absolve *Anspert* as he had desired, because the Sentence given against him was in these Terms, That he should be Suspend and Excommunicated, till he had appeared and justified himself before the Holy See.

By the 232d, he enjoins the Bishop of *Regio* to Rebuild a Church lately Burned, to put in a Priest, and to send thither the Holy Christm; which the Bishop neglecting, he in the following Letter orders the Bishop of *Pavia* to do it.

In the 234th, he reproves Bishop *Egilbert* for Communicating with Excommunicated Persons, and forbids him to Communicate with *Luitfredus* and *Odebricus* Excommunicated Persons; because they detain'd Goods of the Empress *Engelberga*.

In Letter the 237 he Excommunicates *Luitfredus*, for Receiving a Nun which was gotten out of his Nuntery, and detaining the Empress's Goods.

In the following Letter he threatens to Excommunicate Count *Lambert*, for Detaining the Goods of the Empress, and of the Church of *Rome*.

By the 239th, he commits to the care of Abbot *Gisulphus*, the Empress's Monastery.

In the 240th, he Congratulates the *Grecian* Emperours Officers, concerning their Victory over the *Sarazens*, and exhorts them to come to *Rome* to assist him against the *Agarenians*.

In the 241st, he commends the Bishop of *Naples*'s Zeal for the Church of *Rome*; he exhorts him to break his League with the *Sarazens*; and declares, that he will Excommunicate the *Amalphitains* if they do it not, of which he gives them Notice in the next Letter.

Letter the 243d, is to intreat King *Charles* the Great, to leave the Bishop of *Lausanne* in the free Possession of his Bishoprick, and to oblige Count *Habo*, to restore what he hath taken from the Church of *Besanccon*: In the following Letter, he recommends the affair of the Church of *Besanccon* to the Bishop of *Vercelli*, and in the 245th, to *Thierrius* Arch-Bishop of *Besanccon*.

In the 246th, he commends the Zeal of King *Charles* toward the Church of *Rome*, and desires him to fend some Body with Authority, to see that all be restored to the *Roman* Church, which has been taken from it.

The 247th is to *Stenoppleker*, an Earl of *Slavonia*; he Congratulates his Faith and Piety, and his Submission to the Holy See, of which he had been informed by *Methodius* Bishop of *Moravia*, whom he had sent to *Rome*: He faith, he had questioned him concerning his Creed, and found it the same with the *Roman*; and whether his Sentiments were Orthodox, and found him to be found in all points of Catholick Doctrine; upon which Account, he sends him to Govern his Church, with the Quality of Arch-Bishop, which he confirms for ever. He adds, that he had Consecrated

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Wichinus Bishop of *Nitria*, and desires him to fend some other Priest, that he may Ordain him Bishop of some other Town, and that these three Bishops may regulate Affairs as need shall require: He orders all Priests and Clergy-men to submit to the Arch-Bishop; then he repeats what he had before said, about the Celebration of Divine Service in the *Slavonian* Tongue; and first, he approves of Prayer in that Tongue; secondly, he saith, 'tis not contrary to Faith nor sound Doctrine, to say or sing Mass, the Gospel, or the Lessons of the Old or New Testament, or the Hours of other Service in the *Slavonian* Language, provided that they be well Translated; for God is not only Author of the Hebrew, Greek, and Latin, but also of all other Languages which he hath made to Praise him with. Thirdly, he thinks it fit to read the Evangelists in Latin, for the greater Reverence, and afterwards in the *Slavonian* Tongue, in respect of the People who understand it not, as 'tis Practised in some Churches. Fourthly, he writes, that if it pleases the Prince and his Judges to bear Mass in Latin rather than in the *Slavonian* Language, it may for them be Celebrated in that Tongue.

In the 248th he reproveth a Bishop, for having violated a Treaty made with the Bishop of *Capua* in his Ordination; he orders him to go on with it, and in Case of default, threatens him with Excommunication: He permits him to come to him, if he have any Complaint or Excuse to make.

The 249th is to King *Charles* the Gros, he thanks him for the good Offices he does to the Church of *Rome*; and particularly that he commanded all the Counts and Bishops his Neighbours, to defend the Territories of *St. Peter*, against the Assaults of all Enemies, not only bad Christians but *Sarazens*, who are always Pillaging the *Roman* Church. He saith, he would have Conferred with *Witold*, Son of Count *Lambert*, but he failed of Meeting at the place appointed: He promises that Count *Boson* shall find no Refuge or Asylum at his Court; and Rejoyceth, that King *Charles* will quickly come and beg of him, to send Commissioners that may do him Justice.

The two following Letters are about *Priorius*'s Affair, which hath been spoken of elsewhere.

The 252d is also to King *Charles*, he acquaints him, that he waits his Arrival with Impatience, and complains that he had not sent him Commissioners according to his desire, and that an Excommunicated Person called *Georges*, being come from him, had seized upon certain Revenues in the Possession of the Church, pretending they belonged to him, and also, that he very much molested his Neighbours. He desires him to remedy this disorder, and to remove the Enemies of the Holy See; this, and the following Letters, are written in the XIVth Indiction, which begins at the Month of September 880.

By the 253d, he Summons the Arch-Bishop of *Revenna* to the Synod, which had been Prorogued to *November*, to determine with other Bishops some Ecclesiastical Affairs. He acquaints him, that in this Assembly, they will go upon the Affair of Count *Dens Dedis*, whom the Arch-Bishop of *Revenna* had Excommunicated, for Contracting Marriage with one of his Relations; adding, that tho' indeed it was in his Power to absolve him, yet since the Council was so high, he thought it convenient to defer the Conclusion of it to the Synod, where he would be present. He tells him, that the Earls Wife had presented a Petition to him, wherein she says, that he was made Privy to her Marriage, and soon after she was Married, he had admitted and invited them to his Communion; he also gives him an account of another Affair.

The 254th is a Circular Letter to the Bishops of *Italy*, to call them to the Synod which was to be held the seventh of *November*.

The 255th is address'd to King *Charles*, he acquaints him, that the *Sarazens* were defeated by the *Greeks*, but that those *Barbarians* were yet very troublesome, and desires his Succours against them.

It appears by Letter the 256th, Directed to *Anspert* Arch-Bishop of *Milan*, that *John* the VIIIth did once pardon him, and received him into his Communion; but that the Arch-Bishop having again offended him, by Apprehending two Monks of the *Roman* Church, and putting them in Prison: The Pope commands him to release them. In the next Letter, he threatens the Proctor of *Pavia* that had Arrested them.

By the 258th he absolves the Marquess *Adelbert*, because he found him faithful to the Church of *Rome*, and his Subjects, provided they make satisfaction to the said Church within fifteen days. In the next he writes, that he hath sent Legates with Instructions to treat with him; and Exhorts him to Compliance with his desires, and not to come to *Rome*.

In the 260th to *Anspert* Arch-Bishop of *Milan*, he approves of the Ordination of *Joseph* to the Bishoprick of *Asti*, who he had been before Ordained Bishop of *Vercelli*: But his Ordination being found faulty, he was deprived and put in the same State and Condition he was before.

In the 261st, he threatens the Arch-Deacon of *Milan* with Excommunication, unless he submits to his Arch-Bishop, and return to his Church.

The 262d is to a Private Church-man of *Milan*, whom *Anspert* had Excommunicated, for raising troubles in the Church, and detaining some of his Goods: he Exhorts him to his Duty, and to give full satisfaction to his Arch-Bishop, or else he Confirms the Excommunication against him.

In the 263d he Entreats *Lewis* and *Carloman* to join their Consent with *Charles*, that *Engelberga* may retire to *Rome*, where he promises to have such an Eye over her Actions, that she shall undertake nothing against them, nor the Emperor for the future.

The 264th is a Bull, by which he puts under the Protection of the Holy See, the Monasteries and other Benefices belonging to one *Harderic*.

In the 265th, he complains of the Bishop of *Naples*, for not breaking the Treaty with the *Sarazens*,

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The two following Letters are about a difference between the Bishop of *Trent* and *Verona*, about some Ecclesiastical Revenues, he writes about it to the Bishop of *Trent*, in Letter 266th, and appoints them Judges in Letter 267th.

The 268th is Directed to *Methodius* Arch-Bishop of *Slavonia*, he comforts him under some Persecutions, which he suffered from a certain Bishop; assuring him, that he had neither Contributed to it, nor Privately Written against him: He Exhorts him to be Zealous for Religion, and promises him Justice against his Enemy.

By the 269th, he begs a speedy Relief of *Charles* the Emperor against the *Sarazens*.

In the 270th, he Pronounces *Athanasius* Bishop of *Naples* Excommunicate, for not breaking the Treaty made with the *Sarazens*.

The 271st is to the Arch-Bishop of *Revenna*, who had brought *Aldericus* into his City from the Emperor. He blames his Carriage, and pretends 'tis contrary to his Oath. He promises him, that returning from *Naples*, he will come to *Revenna*, and do Justice to that Church. He enjoins him to Ordain *Dominicus* Arch-Deacon, Bishop of *Fayence*, whom he had nominated to that end.

In the 272d written likewise to the Arch-Bishop of *Revenna*, he reproves him for having obliged a married Woman to leave her Husband, and marry her Ravisher; and Accuses him of Disobedience to the Church of *Rome*: Therefore forbids him Ordaining any, till he had appeared at the Synod to be held at *Rome* in *October*.

In the 273d he commands the same Arch-Bishop to dismis the Clerks belonging to the Bishop of *Plafance*, that had retired to *Revenna*, whom the Arch-Bishop had received without Letters of leave from their own Bishop; and commands him to Absolve the Clerks of *Plafance*, whom he had Excommunicated. We see by these Letters, that this Arch-Bishop had frequent Comets with *Rome*. This more plainly appears by the following Letter, which sheweth that this Prelate had Ordained another Person Bishop of *Fayence* than him whom the Pope had nominated. The Pope by this Letter Excommunicates him, and forbids him taking Possession of this Bishoprick, or exercising any Function, till he had presented himself to the Synod at *Rome*.

He Cites a second time the Arch-Bishop of *Revenna* by Letter 274, intimating to him, That he stands Accused of several Crimes, and chiefly of Perjury.

In the 276th he determines the Affair of one *Dens Dedis*, an Inhabitant of *Revenna*. His Arch-Bishop had Excommunicated him as Convicted of Incest: He appeals to the Holy See, and came to *Rome* to clear himself; but no Body appearing from the Arch-Bishop, the Pope would not Absolve *Dens Dedis*, till he had written to the Arch-Bishop to send Accusers and Witnesses to *Rome*. He sent a Priest and a Deacon with an Accusation in writing: *Dens Dedis* answer'd, and proved his Marriage to be according to Ecclesiastical and Civil Laws. The Pope and the Synod declar'd him Absolved, and confirmed his Marriage.

In the 277th he writes to *Charles* the Emperor to send him two Legates, that he might regulate the Wrong and Injustices the Church suffers under his Reign.

The Arch-Bishop of *Revenna* not appearing at the Synod, was Excommunicated. The Pope Advic's those of *Revenna* by Letter 278, and forbids them to Communicate with him.

By the 279th Letter he Congratulates the Emperor *Charles* his intended Journey into *Italy*. He exhorts him to Succour the Church of *Rome*, and to expel *Guy* out of the Possession of the Lands of the Church.

In 280, he thanks the Bishop *Luitwardus* for having procured the Emperor's Journey into *Italy*.

By the 281st he commands the People of *Geneva* to obey *Oprandus*, whom he had Ordained their Bishop.

In the 282d he prays the Bishops and Counts of *Italy* to intercede with the Emperor, that *Engelberga* might come to *Rome*.

The 283d is directed to the Arch-Bishop of *Cologne*, touching a Priest long since Excommunicated by Pope *Nicholas*, for having Communicated with *Ingeltrude*, and had undergone eleven years Penance; the Pope Absolves and Restores him at the Request of the Arch-Bishop of *Cologne*. He likewise writes to this Arch-Bishop to Judge concerning the Divorce of *Gideon*, whose Wife had committed Adultery with her Brother, according to what *St. Austin* writes on that Matter in his Book of Adulterous Marriages; and what is ordered by Pope *Innocent*.

In the two following Letters he praises several Lords for their Zeal to the Holy See.

In the 286th he expresseth his Joy for the Emperor's coming to *Revenna*, and begs him to hasten his Journey.

The 287th is to the King of *Bulgaria*: He expresses his admiration, that he hath not sent Ambassadors to *Rome*, and Exhorts him to do it, and acknowledge the Holy See.

In the 288th he reproves the Arch-Bishop of *Vienna* for favouring the Allies of *Boson*, and Cites him to *Rome*.

The 292d is written to the same Arch-Bishop, and blames him for causing *Oprandus* Bishop of *Geneva* to be apprehended, and Ordaining another in his place. He Cites him a second time to *Rome*.

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In the 293d he complains to the Emperor, that the Marquis *Gy* had seized on the Goods of the Church of *Rome*, and refused to do him Justice; desiring him to come in Person and do him right.

By the 294th he Absolves the Bishop of *Naples*, provided he break the Alliance made with the *Saracens*, and strangle the most Guilty of those that are in his hands, and send him the rest.

The 295th is an Answer to *Ottar* Arch-Bishop of *Vienna*, who to clear himself, writ to the Pope, that he had Ordained a Bishop for *Geneva* before the Arrival of *Ottar*. The Pope answered, That 'twas well known to the World how long that Church had been without a Bishop; and that 'twas for that Reason, and the Necessity of that Church, that he had Ordained *Ottar* Bishop of that place. That he ought not to object this against him, that he was not of that Church; since he himself was neither a Clerk, nor Infructured nor Baptized in the Church of *Vienna*, of which he was now Bishop. He Cites him to the Synod at *Rome* with *Adalbert* Bishop of *Maurienne*, who was Accused of having injured the Bishop of *Grenoble*; 'tis to him that the following Letter is directed.

The 297th is to *Michael* King of *Bulgaria*, whom he often Exhorts to send Ambassadors, and submit to the Holy See.

In Letter the 298th, written to the Emperors and *Luitwardus* Bishop of *Vercelli*, he entreats her to persue the Emperor to assist him against the Infidels, and to send *Engelberga* to *Rome*.

By Letter the 299th, Directed to *Anspere* Arch-Bishop of *Milan*; he Confirms the Privileges of the Church of *Milan*, and Exhorts him to Labour and Pray for the Church of *Rome*: Here end the Letters of the XIVth Indiction, and begin those of the XVth, beginning in September 831.

In the 300th Letter, he enjoys the Arch-Bishop of *Ravenna* to restore to Dean *John* all he had taken away from him.

In the 301st, he orders the Clergy of *Ravenna* to Apprehend *Mainbert*, whom he had Excommunicated, and send him to him.

By the following, he advises his firm Friend to do it with Expedition; he enjoys the same thing to Duke *John*, in Letter 303.

The 304th is a Consoling Letter, written to the People of *Ravenna* for the Death of their Bishop: He Confirms the Election they had made of an Other, and charges them to respect him. He recommends to them the Dukes *Deus Dedit* and *John*, together with their Estates.

In Letter the 305th to the Abbot *Hugh*, he desires him to Exhort King *Lewis* to come to *Rome*, and warns him to shun the Communion of *Fornosus*, of *John* Arch-Bishop of *Ruons*, *Adelard* Arch-Bishop of *Tours*, and *Frotarius* Arch-Bishop of *Bourges*.

Letter 306 is Directed to King *Charles*, whom he entreats to Confirm King *Carloman* in his good Intentions toward the *Roman* Church.

In the 307th he sends to *Suppo* to meet him at Mount *Cenis*, and to bring thither to him the Princess *Engelberga*, *Anspere* Arch-Bishop of *Milan*, *Wibodus* Bishop of *Parma*, and some other Persons of Trust.

In 308th, he commends to a Bishop the Care of a Vacant Church, till it be provided of a Pastor.

The following Letters are not set down according to the Order of their Dates.

In Letter the 309th, written to *Aldephonsus* King of *Gallicia*, and all the Christians of that Country: he makes the Church of *Oviedo* a Metropolitan Church, with Authority over the Kingdom of *Gallicia*. In the next he advises that Prince to have the Church of *S. James* Consecrated by the Spanish Bishops, and desires some Moor-Cavaliers to serve against the Enemies of the Church of *Rome*.

In the 311th he grants the Communion to some Priests of *Salerno*, who the Excommunicated by Pope *Nicolaus* his Predecessor, yet were suffered to Exercise their Functions, on condition they should Fast every *Monday* and *Friday* for three years.

The 312th is a Fragment of a Letter written to the King of the *Bulgarians*, accusing him of Schism, because he Received the Sacrament of such People as the Church of *Rome* counted Excommunicated.

In the 313th, he Creates *Anspereus* his Vicar in *France* and *Germany* with Power to Assemble Synods, if need required, and to regulate the Affairs of that Country: He orders him also, to Publish the Decrees of the Holy See, and to refer to him all Affairs of Difficulty or Consequence.

In the 314th, he gives leave to *Hincmarus* Arch-Bishop of *Rheims*, to Ordain in the Church of *Laon*, him that was chosen in the place of his Deposed Nephew; this Letter is Dated on the fifth of *January*, Indiction IX. that is to say the year 876.

Letter the 315th, Directed to the Bishops and Arch-Bishops of the Kingdom of *Lewis* of *Bavaria*; he finally reproves them, for not hindering their King from Entering into the Kingdom of *Charles* the Emperor; and he acquaints them, that he hath sent two Legates to Compose the Differences between those Princes, and to Excommunicate him that shall not agree to their Decisions.

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He writes the same thing to the Counts of the Kingdom of *Bavaria* in the following Letter: On the contrary, he praises the Prelates and Counts of the Empire, because they continued faithful to him: and reproves in Letter the 318th, those that had abandon'd him.

Letter 319th is directed to all the Arch-Bishops, Bishops, Abbots, Priests, Judges and People of *France* and *Germany*. He gives them to understand, That *Gregory Nomenclator* and *George* his Son-in-law, having been Impeached before the Roman Church, and Accused in two Writings, he had Cited them by two Bishops, and by his Secretary, who had delivered them Copies of the Accusations against them; that they had put off their Appearance from day to day, and in the mean time had conspired to Introduce the *Saracens* into *Rome*. That not being able to affect their Designs, and the Day of their Trial approaching, they had by Night opened a Gate of the City, and fled with Bishop *Fornosus*, and some others, that had conspired against the Emperor *Charles*. That he had sent two Bishops to Cite them, but not to seek them; and having put off their Trials to another Day, and sent again without success: That *Fornosus* Bishop of *Pisto*, heretofore sent Ambassador by Pope *Nicholas* to the King of *Bulgaria*, had engaged that Prince to receive no other Bishop sent by the Holy See, but himself: Also being convicted of having done his Endeavours to pass from his Bishopric to that of *Rome*; of having quitted his Church; fled out of *Rome*, and conspired against *Charles* the Emperor; should be Excommunicated and Deprived of his Priestly Office, if he did not appear to justify himself within Fifteen days, that is to say, by the Second of *May*, and that without hopes of Restoration, if he past Twenty days without appearing. That *Gregory*, *Stephen*, *George*, *Sergius* and *Constantine*, Authors and Accomplices of the said Conspiracy, and Guilty of divers other Crimes, should be also Excommunicated unless they appeared within Ten days, and be for ever Anathematized, if they do not do it in Fifteen. He advises by this Circular Letter all Prelates and Believers not to Communicate with them; and declares that he do so, Excommunicated as well as they.

Letter the 320th is directed to *Platius*, and written concerning the Addition of the *Filioque* added to the Creed: Pope *John* the Eighth disapproves of it.

These Letters are followed by some Fragments of others, written by *John* the Eighth, gathered out of *Gratian*.

In the first, taken out of a Letter written to the Bishop of *Vannes*, he determines, that a Bishop having committed Manlaughter, can never perform Priestly Functions afterwards.

In the Second, out of a Letter written to *Reftagnus* Arch-Bishop of *Arles*, That the Sacrament cannot be given to a Person ravished, till he hath quitted her Ravisher.

In the third, cited out of a Letter to the Arch-Bishop of *Narbonne*, he submits to the Judgment of this Metropolitan, an Excommunicated Priest who had been put to Penance by some Bishops of his Province, and advises him to take six Bishops with him to judge of it.

In the fourth he writes to the Arch-Bishop of *Cologne*, That he cannot grant him the Pall, because in the Letter by which he desired it, he neither spoke according to the Custom of Universal Councils, nor the Decrees of the Popes, and that he had not signed the Letter, nor sent any one to testify the Truth of it by Oath.

Lastly, There is a Fragment of a Constitution concerning the Cardinals, attributed to Pope *John* the VIIIth: which orders, that they shall be present at least twice a Month in the Churches, to which they are entituled, that they may inform themselves of the demeanour of the Clergy, prevent disorders, and judge of all differences between the Clergy and Laity in Ecclesiastical Affairs; he also commits to their Charge, the care of Monasteries; he likewise commands them to be twice a Week at the Palace, according to the Command of *Leo* the IVth, to regulate Affairs there. In fine, He grants them half the Revenues and Contribution of the Parishes of *Rome*, upon Condition that they perform Divine Service there. These Constitutions do not appear to be so ancient as *John* the VIIIth.

Father *Labbe* hath made an Addition of some Letters, which he supposes to belong to Pope *John* the VIIIth: but either they are forged as the three first, or they are Grants of Privileges, which are not of *John* the VIIIth's, only as the fourth and the sixth; or they are found elsewhere as the fifth, which differs not from Letter 113th, and the seventh, which is a Paper of Instruction, given to the Legates sent to *Constantinople*, about the Affair of *Photius*. [These Letters of Pope *John*'s are Extant in Tome IX. of the Councils, with the Fragments.]

After *John* the VIIIth, the See was held by *Marinus*, and afterwards by *Adrian* the IIIrd, they lived but a short time, and did nothing considerable. *Stephen* the Vth who Succeeded, writ two Letters into the East; one to the Emperor *Basilicus*, and the other to the Oriental Bishops, about the Affair of *Photius*. There is also a little Letter that bears his Name, to *Robert* Bishop of *Metz*, in which 'tis Decided, that a Clerk having lost one Finger, might be Promoted to Holy Orders.

A Fragment of another Letter to *Fulke* Arch-Bishop of *Rheims*, in favour of *Teutobaldus* chosen Bishop of *Langres*; which Commands him to put him in possession of that Bishopric. I do not mention another in favour of the Church of *Narbonne*, against the rights of the Church of *Taragona*, which is a supposititious Monument full of fallacies. [His Epistles are in Tom. IX. of the Councils.]

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attributes to him the Lives of several other Saints, [in his Book *De Script. Capl.* 108.]

Alfredus King of England. *Alfredus*, or *Elfridus* [or *Aluredus*] King of England, was sent by his Father *Ethelwolf*, [King of the *Welf Saxons*] to Rome, where he was Crowned in the year 872, by Pope Leo IV. He was a great lover of Learning, and Learned Men; He Translated several Latin Authors into the Saxon Tongue, and published them in his own name, viz. *Bede's History of England*, *Paulus Orosius's History*, *S. Gregory's Pastoral*, &c. He composed some Laws. The *Saxon Translation of Bede's History* was Printed at Cambridge in 1644, with his Laws and Prefaces to *S. Gregory's Pastoral* and *P. Orosius*. His Laws also are inserted in *Spelman's Councils*, and in the 9th. Tome of the *Robt. Churches*. The other are about Civil matters. This King died in the year 900. Father *Collier* hath Published his Will [out of *Asterius Menevensis*.]

Rembertus Arch-bishop of Brema, wrote the Life of his Predecessor *Alfredus*. Printed at Cologne, with the Lives of the other Bishops of that Church. 'Tis also in the Collections of *Bollandus* and Father *Mabilion*. *Rembertus* was chosen Bishop after the Death of *Anfcharius*, in 865, and died in 888.

Heribertus, [or *Erchembertus*.] a Monk of Mount *Cassin*, lived at the end of the 9th. Age; he made a Chronicle, printed at Naples, in 1626, by the care of *Caracciolus* a Theatin Priest.

Almannus, a Monk of *Hautevilliers* in the Diocese of *Reims*, Compiled at the request of *Theodorus* his Bishop, the Life of *S. Memmus* the first Bishop of *Chalon*. Father *Mabilion* in Tome 2. *Anecd.* hath put out a Letter of that Bishop to him, and his Answer with an Extract of the Register for Burials in the Abby of *Hautevilliers*; which shew that this Author made tract of the Lamentations of France Ravaged by the Normans, and the Lives of *S. Nivard* Arch-bishop of *Reims*, *Sindulfus* a Recluse and Priest, the Empress *S. Helena*, and the History of the Translation of her Relicks [from Rome] to the Monastery of *Hautevilliers*, with several other Works.

Adelinus, [or *Adelinus*, or *Adelmus*] succeeded *Hildebrand* in the Bishoprick of *Seez* after 877, and govern'd that Church till the Year 910. He wrote the Life of *S. Opportuna* the Abbess, Sister of *Godardus* the first Bishop of *Seez*. It was published by *Surius*, *Bollandus*, in April 22, and by *F. Mabilion* in Tome 2. *Sec. Benedicti*. III.

Otfredus a Monk of *Wessingburg*. *Otfredus*, a *Benedictine* Monk of the Abby of *Weissenburg*, and Scholar of *Rabanus*, composed an History of the Gospel in the *Teutonic* Tongue, that the People that did not understand the Greek nor Latin, might read and understand the Gospel. He divided this Work into five Books, which contain'd the principal circumstances of the Life of *Jesus Christ*, taken out of the Four Evangelists, and digested into the order of Time. He Dedicated it to *Lutherus* Arch-bishop of *Meuz*, by a Latin Letter which he used instead of a Preface; it is Printed in the *Bibliotheca Patrum*; but the Work it self is not yet made Publick. *Tribemius* makes mention of some other Treatises of this Author, Dedicated to King *Lewis*, Bishop *Solomon*, and mention of *S. Gallus*. Three Volumes upon the Psalms; a Treatise of the last Judgment; another of the Joys of Heaven, several Letters, and many pieces of Poetry.

Aldrevaldus [or *Aldelbertus*] and *Albertus*, a Monk of *Fleury* lived towards the end of the 9th. Age. He wrote an History of the Translation of *S. Benedicti* and *S. Scholastica*, and a Book of the Miracles of *S. Benedicti*. These works are in the Library of the Monastery of *Fleury*.

Asterius, [or *Menevensis*] Bishop of [Shelburne] in England, flourished about 890, and died in 909. He wrote the History of the Acts of *Alfredus* his King, which was Printed in 1602 at *Francfort*, with other English Historians; [Bale says he wrote the Annals of England, some Homilies, and some other Works, but we have them not. He is accounted an Author of good Credit.]

We must not forget the Martyrologies which were perfected in this Age. In the beginning of the last Century, venerable *Bede* took much pains in this matter, and made two Martyrologies, the one in Prose, the other in Verse, but both of them being Imperfect, *Florus* a Deacon of the Church of *Lyon*, made several Additions to *Bede's* Martyrology, in the Age we are speaking of, and put it almost into that form it is at present in, as is observed by *Bollandus*, who hath published the true Martyrology of *Bede*, with *Florus's* Additions, in his 2. Tome of *March*.

Wandelbertus, a Deacon and Monk of *Prom*, a Monastery in the Diocese of *Treves*, composed about the year 850, a Martyrology, in [Heroick] Verse, taken out of *Bede* and *Florus*. *Siebertus* and *Tribemius* make mention of him. It has been Printed under the name of *Bede* at the end of *Bede's Ephemerides* in the *Basil* Edition, and afterwards by *Molanus* at the end of *Uuardus's* Martyrology. But *F. Dacherius* hath Printed it more exact and correct in Tom. 3. *Spicileg.*

Rabanus of *Meuz*. About the same time also *Rabanus* Composed a Martyrology, Published by *Canisius*, in the VI. Tome of his Ecclesiastical Antiquities.

Ado Arch-bishop of *Vienna*. After him *Ado*, Arch-bishop of *Vienna* Composed a Work of the same nature more exact than any of the former: He modeled it by an ancient Martyrology, which he found at *Aquileia*, brought thither from Rome, which contain'd the Names, Qualities, and various Torments of the Saints that suffer'd Martyrdom. He hath put at the beginning of his Martyrology,

logy a small Tract of the Festivals of the Apostles, in which he writes the History of their Martyrdom. The same Author hath made a short Chronology from the beginning of the World to the Birth of *Charles* the Simple, the Son of *Lewis* the Stammerer, which was in 879 of our Account. He divides the duration of the World into six Ages; The 1. is from the Creation of the World to the Flood. The 2. From the Flood to the Birth of *Abraham*. The 3. From *Abraham* to *David*. The 4. From *David* to the Captivity in *Babylon*. The 5. From the Captivity to the Birth of our Saviour. And the 6. From the Nativity of *Jesus Christ* to the end of the World. This Chronology is Printed with the Works of *Gregory* Bp. of *Tours* at *Paris*, in 1512, and 1567, and at *Basil* 1568. [and by it self at *Paris* in 1522.] It is also inserted in the *Biblioth. Patr.* [Tome 16. p. 768.] His Martyrology is Published by *Lippomanus* in the Lives of the Fathers; and after by *Bollandus* in his Supplement to *Surius*, and last of all by *Rufewaldus*, who first Printed the ancient Martyrology which *Ado* had put before his Works [at *Antwerp* in 1613, and at *Paris* in 1645.] There are also two Lives which bear the name of *Ado*; the one is of *Desiderius* Arch-bishop of *Vienna* put out by *Canisius* in his *Antiquities*; and the other is of *S. Theodorus* an Abbot of the same City, published by *F. Mabilion* in Tome 1. of his *Sec. Benedicti*. Some think this Author Died in 814, which makes some say, that he added some years to his Chronology; but to me it seems not probable. It is most agreeable to Truth to fix his death a little after 879.

Lastly, *Uuardus* a Monk of *S. Germanus* de *Prez*, (a) hath composed a Martyrology more considerable than any of the former, under the Reign of the Emperor (b) *Charles* the Bald, to whom a Monk of he Dedicated it in 870. This Work being much larger, and more perfect than any that were written before upon the same Subject, was much approved and well accepted in all Churches mans de which began to make use of it in their Offices. Some think also that the Church of Rome took Prez. it into their Services and used it, before they had one of their own. This Martyrology hath been Printed at *Antwerp* in 1538 and at *Louvain* in 1568 [with *Molanus's* Notes and Additions] and since in several other places [as *Antwerp* 1583, with *Hissel's* Censure; but all that was displeasing to the Papists, is left out of this Edition, as *Usher* tells us in his *Biblioth. Theol. M. S.*]

To this Author's might have been added *Gildas*, who made a Kalendar of the Saints, of which *Gildas*. *Uuardus* hath Printed the Preface, [in *Epist. Heb. Syl.* p. 55.] and some other Authors of the IXth Age, which are purposely omitted, as well as some Historical matters of little or no Consequence, which we could not think necessary to put into this Work; for it is not our design to make complete Annals year by year, but only to explain the most important Matters treated of in this Age, which is the principal and most profitable part of Ecclesiastical History; for in that our particular Enquiry ought not to be after a meer Narration of Matters of Fact, which is of little use, but what concerns the Doctrine and Discipline of the Church, and upon Questions and Works of that nature it is that we have chiefly insisted: That our Reader may have a competent knowledge of them, we shall account it a very great happiness if this Work may be serviceable in any measure to clear the difficult Questions and confirm the important Doctrines of the Christian Religion. But how severe so ever others Censures may be upon it, it will be always some comfort to us that we have laboured in and aimed at so good a Design; and we hope that though our pains may not have the wish'd for Effect among Men, yet it shall be of some real advantage to us with him who knows and rewards the good Intentions as well as the good Actions of Men, according to the words of *S. Bernard* Ep. 360. *Laboramus, quantum possumus, & si quo minus impetravimus, quod optavimus, manet tamen fructus Laboris nostri, apud Deum, apud quem nullum bonum irremuneratum est in fine.*

(a) A Monk of *S. Germanus*.] Some make him the Abbot of *Fulda* and others the Abbot of *S. Savignus*, but it is evident that he was a Monk of *S. Germanus*, by an ancient Manuscript of that Abbey. Some call him *Juard* (b) *Charles* the Bald.] His Book was Dedicated to *Charles*, some have thought it was to *Charles* the Great; but *Aimoinus* a Monk of *S. Germanus*, in his Translation of the Martyrs, *Gregory*, *Aurelius*, &c. observes, that *Uuard* lived in 858, and was in that Martyrology, the Names of *Eulogius* and other Martyrs that suffer'd in Spain, in 857. In an ancient Manuscript of this Martyrology which may be thought the Original, we find the Death of Queen *Hermantruda* set down in the first place, and *Charles* in the second, which shews that 'twas Written after the year 869, in which the Queen died, and before 875, in which the death of *Charles* the Bald happened.

Chronological Tables,

INDEXES & TABLES.

And other Necessary

A.C.	Pope.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, Lorain, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
801	Leo III.	Irene in the VI. year of his Pope- dom, which began Jan. 801.	Charles the Great, crowned by Leo III. on Christ- mas-day, 800.	Lewis K. of Aquitain.	The Empress Irene maintains the Worship of Images.	The Constitutions of Charles the Great added to the Laws of the Lombards.	Theodorus re-stores the Monastery of Studa. Hincmarus made Abbot of S. Denis.
							Gottescalcus, born about the beginning of the Age or end of the last.
							Paschasius brought up by the Monks of Seiffens.
							Etato chosen Bishop of Basil, flourished in 836.
							Rabanus, having been instructed in his Studies at Tours, returned to the Abby of Fulda.
802	VII.	V. Nicephorus deposed Irene, and took the Empire, Oct. 31. 802.	II.	XXI.	Nicephorus maintains the Worship of Images also.	Other Constitutions of Charles the Great, given to his Commis-sioners.	Ludger made Bishop of Munster.
						The Council of Alino, held by Paulinus Bishop of Aquileia, about the Injuries done by the Duke of Venice to the Patriarch of Gra-do.	
803	VIII.	II. Irene di-ed in Au-gust, and Nicepho-	III.	XXII.		A Council at Aix la Chapelle, at which Paulinus, Archbishop of A-quileia was pre-	Paulinus, Patri-arch of Aquileia, dyed.

A Chronological Table.

A.C.	Pope.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, Lorain, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
				rus hav-ing put Bardanes to flight, took his Son Staurarius to rule with him.		sent, in which several Canons were made. A Council at Cloufho in Eng-land.	
804	IX.	III.	IV.	XXIII.	Leo came into France in Novem-ber, and kept his Christmas with Charles the Great.	Some Confi-tutions made at Salz. An Edict made at Osnaburg about the Instructing of Schools.	Alcuinus dyed.
805	X.	IV.	V.	XXIV.		A Council at Thionville, which made several Ca-nons. Other Confi-tutions given to Jesse Bishop of Amiens.	Joseph Bishop of Thessalonica, Brother of Theo-dorus Studita, a Patron of Ima-ges.
806	XI.	V.	VI.	XXV.	Nicephorus cho-sen Patriarch of Constantinople, in-stead of Tarasti-us. The Contest between Nicepho-rus and Theodorus Studita, about the Restoration of Jo-seph, Steward of the Church of Constantinople.	A Council at Constantinople, a-bout the Restora-tion of Joseph the Steward. Some Confi-tutions taken out of the Canons.	
807	XII.	VI.	VII.	XXVI.			
808	XIII.	VII.	VIII.	XXVII.			
809	XIV.	VIII.	IX.	XXVIII.	The Contro-versie about the Marriage of Con-stantine, Copro-nymus and Theo-dora, the Empress being divorc'd & put into a Mona-tery. Theodorus Stu-dita put in Prison, in November, a-bout the Proce-sion of Leo III. with the Ambassadors	A Synod held at Constantinople, against Theodorus; in which Constan-tine's Marriage with Theodora was declar'd valid and good. A Council at Aix la Chapelle, in November, a-bout the Proce-sion of the Holy Spirit, which was	Theodorus Stu-dita made a Trea-tise of Dispen-sations, contrary to the Approbation that the Council of Constantinople had given to the second Marriage of Constantine.

A Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, Lorraine, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
					of Charles the Great, about the addition of the <i>Filioque</i> in the Creed.	follow'd with a Conference of the Deputies of it with Pope Leo. The Constitutions of this Year.	
810	XV.	IX.	X.	XXIX.	<i>Sergius</i> and <i>Pepin</i> died some other <i>Manichees</i> , renew his natural their Herefy at Son succeed- ed him.	<i>Paschasius</i> made a Monk of <i>Corby</i> , and begins to write. <i>Benedict</i> , Abbot of <i>Aniane</i> , reforms the Order of <i>S. Benedict</i> , and gather'd Rules.	
811	XVI.		XI.	II.	The Reconciliation of <i>Theodorus Studita</i> , with <i>Nicephorus</i> . Several French Bishops answer <i>Charles the Great's</i> Questions about Baptism. <i>Hatto</i> Bishop of <i>Basil</i> sent to the Emperor of the East, to conclude a Peace and settle the Limits of their Empire.	The Articles and Letter of <i>Charles the Great</i> , in which he commands the Bishops to write about the Ceremonies of Baptism.	<i>Nicephorus's</i> Letter to Pope <i>Leo</i> , and his other Works. He flourish'd from 806 to 828. <i>Theodorus Studita</i> wrote several Letters about Image-Worship; and made many other Pieces in his Banishment. <i>Amalaricus</i> , Archbishop of <i>Treves</i> , <i>Jesse</i> Bishop of <i>Amiens</i> , &c. answer <i>Charles's</i> Letter about the Ceremonies of Baptism.
812	XVII.	I.	XII.	III.	The Emperor <i>Michael</i> join'd with <i>Nicephorus</i> to destroy the <i>Manichees</i> , and <i>Iconoclasts</i> .		<i>Michael Syn-cellus</i> .
813	XVIII.	II.	XIII.	IV.	<i>Amaliarius</i> , Archbishop of <i>Treves</i> , and <i>Peter</i> Abbot of <i>Nonantula</i> , Ambassadors of <i>Charles the Great</i> , went to <i>Constantinople</i> in this year.	Councils held at <i>Reims</i> , <i>Arles</i> , <i>Tours</i> and <i>Chalon</i> in May, for the Reformation of Church-discipline. Some Constitutions of <i>Charles the Great</i> , in this year. The Council of <i>Constantinople</i> against <i>Anthony of Silea</i> .	<i>Nicetas</i> , surname'd <i>Ignatius</i> , the Son of the Emperor <i>Michael</i> , is banish'd by <i>Leo</i> into a Monastery.
814	XIX.	I.	XIV.	V.	<i>Leo Armenus</i> , declares against Image-Worship, and procures the Favourers of it, and imprisons or banishes <i>Theodorus Studita</i> , <i>Nicetas</i> , &c. in favor of the <i>Iconoclasts</i> .	A Council of the <i>Iconoclasts</i> at <i>Constantinople</i> . A Council at <i>Notion</i> to regulate the Differences between the Bishops of that Church and that	<i>Rabanus</i> ordain'd Priest.

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A Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
					<i>Nicephorus</i> , Patriarch of <i>Constantinople</i> , banish- ed, and <i>Theodosius</i> put in his place.	of <i>Soissons</i> , about the Bounds of their Diocesses. The Synod of <i>Treves</i> .	
815	XX.	II.	II.	VI.	<i>Claudius Clemens</i> opposes the Worship of Images, and is confuted by <i>Jonas</i> and <i>Dungal</i> . Some of the Exiles for Image-Worship are recall'd.	<i>Claudius Cl.</i> Bishop of <i>Turin</i> wrote a Treatise against Images and some other Books. <i>Gottfredus</i> made a Monk of the Monastery of <i>Orbez</i> . <i>Agobard</i> chosen Archbishop of <i>Lyon</i> ; he made several Books.	
816	XXI.	III.	III.	VII.	<i>Leo</i> dy'd, May 23. <i>Stephen IV.</i> succeed'd him, June 22.	The Council of <i>Aix-la-Chapelle</i> ; in which <i>Theophanes</i> , Patriarch of <i>Antioch</i> , was made two Rules, 1 for Canons, 2 for Canonesses, and some Constitutions afterward. The Council of <i>Celithib</i> in England.	<i>Theodorus</i> and <i>Theophanes</i> , Patriarchs of <i>Antioch</i> , wrote trons of Images.
817	I.		IV.		<i>Steven</i> dy'd Jan. 10. <i>John</i> succeed'd him, Jan. 11.	<i>Bernard</i> rebels against <i>Lewis</i> the Son of <i>Godly</i> , is taken, and his Eyes being put out, dyes 3 Days after.	A Council of Abbots and Monks to the Emperor's Court. <i>Hincmarus</i> came to the Emperor's Court.
818	II.	V.	V.		<i>Pepin</i> is made K. sends his Legates of <i>Aquitain</i> and treat for the <i>Lewis</i> K. Monks, who were of <i>Bavaria</i> .		<i>Agil</i> chosen Abbot of <i>Fulda</i> . <i>Sedulius</i> .
819	III.	VI.	VI.	II.	<i>John</i> , an Enemy to Image-Worship, is made Patriarch of <i>Constantinople</i> .	Several Constitutions made by <i>Lewis</i> the Godly.	
820	IV.	VII.	VII.	III.	<i>Michael Balbus</i> stops the Persecution of the Patrons of Images, recalls <i>Theodorus</i> , and the rest, except <i>Nicephorus</i> .		<i>Eginhard</i> , Secretary to <i>Charles the Great</i> . <i>Claudius</i> of <i>Turin</i> dyes. <i>Adalard</i> Abbot of <i>Corby</i> made some Rules. <i>Haltigarius</i> Bishop of <i>Cambray</i> made a <i>Penitential</i> . <i>Amalaricus</i> Deacon of <i>Metz</i> made a Treatise upon the Ceremonies of the Church.

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A Chronological Table.

A.C.	Pope.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
821		I.	VIII.	IV.	Michael endeavours to bring the Monks to Image-Worshipers to an Agreement. <i>Anthony Bysodessa</i> made Patriarch of Constantinople.	A Council at Thionville in October.	The Death of <i>Theodulphus</i> , Bishop of Orleans, and <i>Benedict</i> Abbot of Amiens.
822	VI.	II.	IX.	V.	Some Constitutions of <i>Lewis</i> the Godly. A Council at <i>Fulda</i> , and <i>Rabanus</i> chosen in his Place. An Assembly of Bishops at <i>Atsini</i> in August.		<i>Theodericus</i> , the Death of <i>Agil</i> Abbot of <i>Fulda</i> , and <i>Rabanus</i> chosen in his Place. Two <i>Smaragdus</i> 's flourish.
823	VII.	III.	X.	VI.	The Emperor <i>Michael</i> sent his Embassadors into the West, to have his Pacification about the use of Images confirm'd, but the Pope would not.		
824	VIII. <i>Paschal</i> dyed <i>May</i> 14. and <i>Eugenius</i> II. was consecrated <i>May</i> 21.	IV.	XI.	VII.	The Bishops of France agreed to <i>Paris</i> concerning it, and sent their Deputies to the Pope about it, adding some Writings concerning it.	A Council at <i>Paris</i> concerning Image-Worship.	
825	II.	V.	XII.	VIII.	<i>Lewis</i> the Godly sent <i>Hakigarius</i> Bishop of <i>Cambray</i> and Abbot of <i>Nonantula</i> into the East.		
826	III.	VI.	XIII.	IX.	A Synod at <i>Rome</i> . An Assembly at <i>Ingelheim</i> .	<i>Theodorus Studita</i> dyed, and <i>Nauararius</i> his Scholar wrote his Life.	
827	IV.	VII.	XIV.	X.	<i>Zinzus</i> the Antipope, relinquishing it, and <i>Eugenius</i> and <i>Valentine</i> , who survived his Election but a Month and a few Days, <i>Gregory IV.</i> succeeded them, <i>Jan.</i> 10.		
828	I.	VIII.	XV.	XI.			
829	II.	IX.	XVI.	XII.	<i>Theophilus</i> the Son of <i>Michael</i> suc-	Councils were held at <i>Metz</i> , <i>Lyons</i> , <i>Toulouse</i> and <i>Paris</i> , in <i>June</i> , by order of <i>Lewis</i>	<i>Hincmarus</i> re- turn'd to the Ab- by of <i>S. Dionys</i> , and submits to the Reformation ceeded

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A.C.	Pope.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
					ceeded him in October.	part of <i>Burgogne</i> , to <i>Charles</i> the Bald.	the Godly, to restore the Discipline of the Church A Council held at <i>Worms</i> in <i>August</i> , in confirm the 4 former Councils.
830	III.	I.	XVII.	XIII.	<i>Lewis</i> the Godly's Children rebel against their Father, and imprison him in <i>S. Medard</i> at <i>Seifons</i> ; but he was restor'd by the Synod of <i>Nismeguen</i> .		<i>Hincmarus</i> went with <i>Hilduin</i> into <i>Saxony</i> . <i>Ansegisus</i> , Abbot of <i>S. Wandrille</i> , made a Collection of Constitutions. <i>Orthogrinus</i> , a Monk of <i>Werthin</i> . <i>Vulfinus</i> , <i>Bocinus</i> , <i>Hildemar</i> . The Death of <i>Haltigarius</i> of <i>Camlin</i> .
831	IV.	II.	XVIII.	XIV.		The Council of <i>Neon</i> , in which his Treatise of the Body and Blood of our Lord.	<i>Paschasius</i> made of <i>Neon</i> , in which his Treatise of the Body and Blood of our Lord.
832	V.	III.	XIX.	XV.			
833	VI.	IV.	XX.	XVI.	<i>Lewis</i> the Godly's Children conspire against him again, & deposing him, put him into a state of Penance, by <i>Ebbo</i> , but he was soon after restor'd.	<i>Gregory</i> went into <i>France</i> to excommunicate <i>peigne</i> , in which bout the Division of the Godly, and the Bishops of that Kingdom ded, and deposed told him, That <i>Lewis</i> the Godly, if he excommunicated their Prince, they would excommunicate him.	A Synod of Bishops at <i>Cambray</i> , a sad Letter a- bout the Division of <i>Europe</i> . <i>Agobard</i> wrote the Letter a- bout the Division of <i>Europe</i> .
834	VII.	V.	XXI.	XVII.		A Synod of Bishops at <i>S. Dionys</i> , to restore <i>Lewis</i> the Godly.	<i>Hincmarus</i> came to Court.
835	VIII.	VI.	XXII.	XVIII.	<i>Ebbo</i> , Archbishop of <i>Reims</i> deposed, for causing <i>Lewis</i> the Godly to relinquish his Kingdom.	The Council of <i>Thionville</i> , in which <i>Ebbo</i> was deposed. A Council at <i>Arras</i> , in <i>November</i> .	
836	IX.	VII.	XXIII.	XIX.		A Council at <i>Aix-la-Chapelle</i> , in <i>February</i> .	The Death of <i>Hatto</i> , Bishop of <i>Basil</i> .

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A.C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
						A Council at Lyons, against Agobard, and Bernard Bishop of Vienna, for joining with Lotharius.	
837	X.	VIII.	XXIV.	XX.			
838	XI.	IX.	XXV.	XXI.	The Death of Pepin K. of Aquitain, in November.	A Council at Chalon. A Synod at Paris, in which Agobard was cleared and reitored.	
839	XII.	X.	XXVI.		Lewis the Godly gives the kingdom to his Son Charles, with whom Pepin the late K's eldest Son contended for it.		
140	XIII.	XI.	XXVII.		Lewis the Godly dyed at Ingelheim, near Mentz, June 20th, and Lotharius became sole Emperor and invaded France but Charles the Bald kept the possession of it.	Lotharius endeavours to restore Ebbo, but could not. June 20th, and Lotharius undertakes a Comment on S. Matthew. Two nameless Authors write against Paschasius. Prudentius ordain'd Bishop of Troyes. Walafridus Strabo, Agobard dyes.	
841	XIV.	XII.	I.		Michael succeeds his Father Theophilus, but under the Guardianship of Theodora his Mother.	Amalo succeeds Agobard in the Archbishoprick of Lyons, and writes some Books. Haimo is chosen Bishop of Albi, and goes on with his Comment on Scripture. Theganus wrote about the same time.	
842	XV.	I.	II.		The 3 Sons of Lewis the Godly, after a long War,	John, the mage - Breaker, Constantine a - claffis, in which	

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						agree to divide the Empire, Italy, Lorrain and Burgundy to Lotharius; Germany to Lewis, and France to Charles.	John Patriarch of Constantinople was deposed, and Methodius put in his Place.
843	XVI.	II.	III.			A Synod of Bishops at Coutein in the Diocess of Mons; in which were made some Canons. An Assembly at Toulouse; where were made other Constitutions. Another Synod at Auxillae.	
844	Gregory IV. died Jan. 25. and Sergius II. succeeded him Feb. 2.	III.	IV.			Two Councils held at Thionville and Verneuil, in October and December.	Hincmarus chosen and ordained Archbishop of Rheims in May. Paschasius made Abbot of Corby.
845	II.	IV.	V.		A Dispute between Paschasius and Hincmarus about the manner of Jesus Christ's coming into the World.	A Council at Meux in May Beauvais in April. Toulouse in June. Treves, to confirm the Ordination of Hincmarus. Lyons.	Hincmarus is oppos'd by Lotharius. His Ordination is confirm'd in a Council at Treves. Joannes Scotus came into France.
846	III.	V.	VI.		Gottfchalus began to assert Predestination & Grace.	A Council at Paris in February. An Assembly of Bishops at Epernay.	Gottfchalus leaves his Monastery, and divulges his Doctrine.
847	Leo IV. succeeds Sergius, April 12.	VI.	VII.		Ignatius ordained Patriarch of Constantinople. Gottfchalus confers with Norvingus. Rabanus writes against him.	A Council at Paris, in which Rabanus's Ordination is confirm'd. A Council at Mentz.	Rabanus chosen Archbishop of Mentz. A Writing of Rabanus against Gottfchalus.
848	II.	VII.	VIII.		Gottfchalus writes against Rabanus and propounds 3 Questions to the Learned Men of his time, he is condemned in two Councils, at Mentz and Queiry, and imprisoned in the Abby at Haute Villium.	Two Councils at Mentz and Queiry against Gottfchalus, about the same time.	A Book of Gottfchalus against Rabanus, and two Confessions of Faith made by him in his Imprisonment. Hincmarus wrote a Book against him. Charles

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849	III.	VIII.	IX.		Charles the Bald orders Lupus of Ferrara and Bertram to write about the Questions of Predestination and Grace, and of the Nature of the Soul.	A Council at Paris.	Bertram wrote a Letter against Hincmarus's Book. Prudentius wrote also upon the same Subject.
850	IV.	IX.	X.		The Controversy about Predestination & Grace grows famous, and many Writings pass on both sides. A Dispute about the Eucharist, between Paschasius and his Adversaries.	A Council of the Province of Sens, which wrote a Letter to Arcoutans.	Hincmarus and Rabanus wrote against Gottschalkus. Lupus of Ferrara made a Treatise and two Letters upon the 3 Questions, and wrote several other Letters. Bertram and J. Scotus made their Treatises of Predestination. Prudentius and Florus confute Scotus. Anselmus's Letter to Eribald upon the Question of Stercoraniam. Hermenricus, Radolphus, Hermantarius, Milo and Vandalbert flourish.
851	V.	X.	XI.		Ekbo, once Archbishop of Rheims, dyed, March 17.		Amolo, Archbishop of Lyons wrote to Hincmarus. Hincmarus wrote to the Church of Lyons.
852	VI.	XI.	XII.		Lotharius admits his Son Lewis to rule with him.		The Church of Lyons send a sharp Answer to Hincmarus. Hincmarus's Constitutions for his own Church, published Nov. 1.
853	VII.	XII.	XIII.		Hincmarus hath his 4 Articles confirmed at Quiercy. Apr. Prudentius opposes them. Walradus and Sens, to elect the Clerks ordained by Ekbo, are degraded at Rome, in the Council of Soissons.	Councils at Soissons, Apr. Verbery in Aug. Quiercy.	The Four Articles of Quiercy. Some Articles drawn up by Prudentius in opposition to those approved at Quiercy.
854	VIII.	XIII.	XIV.		The Church of Lyons opposes the Articles of Quiercy.	An Assembly of Bishops at Atigny.	The Church of Lyons cause Remigius, the Archbishop to confute the Articles of Quiercy.
855	IX.	XIV.	XV.		The Decision of Leo IV. Michael Lotharius's Child.	The Council of Va-	The Treatise of Bertram and J. Scotus dyed,

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					dyed July 17th and Benedictus was chosen in his Place.		
					I. Barda, whom he made Cæsar.		
					deposed his Mother Theodota, by the advice of Sept. 28. Barda, and Leu-		
					retir'd into the Monastery, and dyed.		
					dren divide the Kingdom eldest had the Empire, Leu-		
					Valence about the Questions of Predestination and Grace.		
					lonce held in January, against Paschasius.		
856	II.	XV.	II.		Jadith, Daughter of Charles the Bald, married to Edelwolf King of Eng-land.	The Canons of the Council of Valence. The Letters of the Church of Lyons, and J. Scotus's Propositions are deliver'd to Charles the Bald who gave them to Hincmarus, to examine and answer them. Benedict approv'd the Judgment given against the Clerks ordain'd by Ekbo.	An Assembly of Bishops at Bon-neville. Herard, Archbishop of Tours makes a Collection of Ecclesiastical Laws. Hincmarus made a Treatise about Predestination and Free-will, upon the occasion of the Canons of the Council of Valence. Angelomus, a Monk of Leacovil, compos'd his Comments upon Holy Scripture.
857	III.	XVI.	III.			The Council of Quiercy in February.	Some other Constitutions of Hincmarus for his own Church, added to the former.
						A Synod of the Clergy at Rheims in June.	
858	IV.	XVII.	IV.		Benedict III. died, April 8. & Nicholas I made, April 22.	Photius made Patriarch of Constantinople, and Ignatius deposed about Christmas.	A Council at Quiercy in November. Hincmarus's Advice to Lewis of Germany. Photius, a Person admirable for his Knowledge and Learning, made several Works.
859	II.	XVIII.	V.			The Canons of the Council of Valence, about Grace, were presented to the Councils of Langres and Savonniere for their Approbation, but they put it off to a fuller Council.	Councils at Constanti-nople against Ignatius. Langres, Metz, and Savonniere, in June.
						Hincmarus Nephew of the Archbishop of Rheims, made Bishop of Laon.	Hincmarus's Exhortation to Charles the Bald. The Death of Eulgius the Martyr. Abbas his Brother writes. Ado succeeds Augiborn in the Archbishoprick of Vienna.

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A.C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
860	III.	XIX.	VI.		Prudentius carries the Business to Rome, and desires the Confirmation of Pope Nicholas of the Canons of the Council of Vagance, in February.	Councils at Aix-la-Chapelle about the Divorce of Theutberga, in February.	Photinus's Letter to Pope Nicholas, and the Pope's Answer to it. Hincmarus makes his last Treatise of Predestination.
					The Contest between Hincmarus and Bertram about the Words Trina Deitas.	Coblenz, near Toul, in October.	The Treatises of Hincmarus and Bertram about the Words Trina Deitas.
					Lotharius nulls his Marriage with Theutberga. Gonthierus consults Hincmarus about Ingeltrude, the Wife of Baldwin, who had left her Husband.		Hincmarus's Treatise against the Divorce of Queen Theutberga.
					Another Question of the Divorce between the Daughter of Earl Raymond and Steven.		Hincmarus's answer to Gonthierus, about the parting of the Wife of Bafon.
							Another Letter of Hincmarus about the Separation of Earl Raymond's Daughter and Steven.
861	IV.	XX.	VII.		The Prosecution of Ignatius.	The Council of Constantinople of 318 Bishops, in the Presence of Zachary and Rodaldus, who confirm'd Photinus's Ordination and Ignatius's deposition.	Hugobaldus and Ise write.
362	V.	XXI.	VIII.		Lotharius married Waldrada.	Councils at Sablonieres, Pisse, Rome, which declar'd Photinus's Ordination void, restor'd Ignatius, and condemned Zachary and Rodaldus.	Pope Nicholas's Letter in favour of Ignatius.
						Aix-la-chapelle, about the Divorce of Theutberga.	
363	VI.	XXII.	IX.		Hincmarus accuses Rotbadus to the Council of Sens, but he appealed to the Holy See. He was condemn'd; the Pope engages for him.	Councils at Metz, about the Marriage of Lotharius with Waldrada.	
					A Council at Metz approves the Marriage of Lotharius with Waldrada.	Rome against the former.	
					Pope Nicholas, in a Council declares the divorce of Queen Theutberga null, and ex-	Sens against Rotbadus.	

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					communicates Waldrada, deposing Gonthierus and Thiegalus.		
864	VII.	XXIII.	X.		Lotharius is forced by a Council to take Theutberga, but he used her so ill that she left him soon after.	A Council at Rome against Rodaldus.	Pope Nicholas writes to Charles the Bald, against Hincmarus and other Bishops, in favour of Rotbadus. Hincmarus writes an Answer, to justify himself.
							Paschasius writes a Letter to Prudentius about the Expectations he found fault with in his Book of the Eucharist. Scatus went into England.
865	VIII.	XXIV.	XI.		Rotbadus went to Rome and was absolved there.	A Council at Rome, to restore Rotbadus.	Pope Nicholas's Discourse in favour of Rotbadus.
						A Council at Toffy.	The Death of Paschasius.
866	IX.	XXV.	XII.		Pope Nicholas writes in favour of Rotbadus, and he is restored.	Photinus's Council against Pope Nicholas.	Pope Nicholas's Letter against Photinus, and for Ignatius.
		Michael puts Bardas to Death, in April, and make Basilus Caesar.			The Pope's Orders, That the Judgment be review'd, which was given against the Clerks ordain'd by Ebbo, which being consider'd on at a Council of Soissons, they were restored without any Reflection on the Sentence given against them.	A Council held at Soissons, in Ang.	Bertram, Aeneas and Odo answer the Accusations of the Greeks against the Latin Church.
					Pope Nicholas writes against the Sentence.	The Council of Compeigne.	Pope Nicholas's Letters for the Restoration of Rotbadus.
							Some Papers of Hincmarus presented to the Council of Soissons.
							Pope Nicholas's Letters for the Restoration of the Clerks ordain'd by Ebbo.
867	X.	Basilus Nicolas I. puts Michael to 13. and Death, & Adrian II. reigned alone, September 24. December 14.	XIII.		Ignatius, Patriarch of Constantinople restor'd and Photinus depol'd.	Council at Troyes in October.	Hincmarus's Letter to Pope Nicolas.
					Books of Controversies between the Latin and Greek Church.	At Soissons again.	Anasthus Bibliothecarius became famous, and flourished to the end of this Age.
					The Bishops of France and Charles the Bald writ to the Pope about the Clerks ordain'd by Ebbo and the Churches of Britain.		

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658	I.	II.	XIV.		P. Adrian writes to the French Bishops about the business of Elbo.	A Council at Wormes in May.	Pope Adrian's Letter to the Bishops of France.
					Hincmarus, Bishop of Laon contends with Charles the Bald about the Church-Revenues.		Hincmarus's Letter to Charles the Bald, in favour of his Nephew Hincmarus.
862	II.	III. Basilus takes Leo his Son to rule with him.	XV.	Latharius K. of Lotharain dies at Plaisance, Aug. 10. as also Charles K. of Provence, and Charles the Bald invades his Kingdom, & parts it with Lewis King of Burgaria.	Hincmarus, Bishop of Laon is accused at the Council of Verbergy, desires to go to Rome, and interdicts his Diocesis. The Judgment of the VIII. General Council against Photius and his Adherents.	Councils. At Verbergy in April, Pisle. Merz in September. Constantinople. The VIII. General Council, began Octob. 5. and ended Feb. ult.	Luthbertus, Archbishop of Mentz, writes a Letter to King Lewis. Rembert, Archbishop of Brime.
870	III.	IV.	XVI.		Hincmarus Bishop of Rheims, and Hincmarus Bishop of Laon quarrel; this is accused at the Council of Autigny, and appeals to the Pope, who appoints some Lay-Commissioners that gave their Judgment for him.	A Council at Autigny in May.	Petrus Siculus, Theodorus Alacra and Georgius Chastophylax flourish.
					A Contest between the Pope's Legates and the Patriarch of Constantinople about Bulgaria.		Hincmarus, Archbishop of Rheims's Letter to his Nephew, about the business of Nicomus and Adulphus. His Answer, and several Papers that passed between them.
					The Pope's Legates passing with out a Guard, are taken by the Sclavonians.		A Collection of Canons, gathered by Hincmarus, Bishop of Laon, in his own Defence.
							A Treatise of 55 Articles made by Hincmarus. Gauterius Bishop of Orléance made a Collection of Canons for his own Diocesis.
							Walafidus Archbishop of Bourges wrote a Pastoral Letter.
							Ado and Alvard compile Martyrologies.
871	IV.	V.	XVII.		Hincmarus Bishop of Laon condemned in the Synod at Douzy.	A Synod at Douzy in August.	Pope Adrian's Letter in favour of Caroloman. The Petition and Memoir of Hincmarus Archbishop of Rheims to the Synod of Douzy.
					Alardus Bishop of Nantes made Archbishop of Tours.		The Letters of the Synod, Hincmarus and Charles to the Pope.

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					nation of Hincmarus, but allows the Promotion of Alardus, nevertheless the Sentence passed against Hincmarus was executed.		Adrian's Letter to the Emperor Basil, in which he approves the Council of Constantinople, and defends his Right in Bulgaria.
872	V. Adrian II. dyed, Nov. 1. & John VIII. succeeded him, Dec. 14.	VI.	XVIII.				Alfridus is crowned King of England.
873	I.	VII.	XIX.			The Council of Sens.	
874	II.	VIII.	XX. Lewis II. died, Aug. 31.			The Council of Douzy in June, of Autigny in July, and at Rheims.	
875	III.	IX.		Charles the Bald crowned Emperor on Christmas-day.	John VIII. confirms the Judgment of the Synod of Douzy.		Hincmarus's Remonstrance to Lewis of Germany, to keep him from invading the Empire and Italy. Hincmarus's Letter to the Bishop of Cambrai about the Condemnation of Havelodus. Hincmarus's Letter to Ildebold Bishop of Soissons, upon his Confession in Writing.
876	IV.	X.	I.	Lewis of Germany, left his Kingdom by his Death, to his 3 Sons, Caroloman had Bavaria, Lewis Germany and part of Lorraine, & Charles the other part of Lorraine and Alsania.	The Prerogative granted to Ansegisus Archbishop of Sens, by John VIII. examined in a Council at Pontigon.	The Council of Pavia in February. Council of Pontigon in July and June.	Hincmarus wrote against the Oath he was obliged to take.
					The Translation of Frontarius, Archbishop of Bourdeaux to the Church of Bourges.		
877	V.	XI.	II. Lewis Bald Charles his son the Bald ceded Charles in his re-the Bald, turn from and was Italy, Oct. crowned 6. and the King.			A Council at Rome to confirm the Empire to Charles the Bald. Councils at Queiry in June, at Ravenna in August, and at Compeigne	Hincmarus's Letter about the Appeals of Clerks to the Holy See. His Advice to Lewis Balbus. His Writing about the Duties of Bishops.

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A.C.	Popè.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
				Empire was va-	December 3.	in November.	Some Articles for his Archdeacons, and a Letter concerning the Vil- on of Bernoldus.
878	VI.	XII.			Hincmarus Bthop of Laon provides for himself at the Council of Troyes, and is dealt favourably with. The condemnation of a Priest of the Diocess of Rheims. John VIII claims Bulgaria, and contends with Ignatius about it. Ignatius dying, Othob. 23. Pho- tius made Patriarch of Constantinople again.	The Council of Troyes in Au- gust.	
879	VII.	XIII.	Leo crowned Emperor, Jan. 6.	Lewis Balbus died at Com- peign, April 19.	Photius being restored after the Death of Ignatius, confents to it on certain Condi- tions.	Two Councils at Rome, the latter of which was about the Restoration of Photius. A Council at Constantinople to confirm it. A Council at Arles to restore Bofon.	Hincmarus Ad- vice to Lewis and Caroloman. Some Letters and a Writing of John VIII. about the Restoration of Photius.
880	VIII.	XIV.		Lewis III. and Caroloman, K. of the western part of France, Burgogne and Aquitain. Caroloman K. of Be- varia dies, and Lewis of Gerwyn seizes on his King- dom.	John VIII. ap- proves the Resto- ration of Photius.		Some Letters of John VIII. wherein he ap- proves the Resto- ration of Photius. Osfredus, Hen- ricus, Drutman- us and Remigius Bishop of Auxerre flourish.
881	IX.	XV.		Charles III. fur- named the Gros, crowned Emperor on Christ- mas-day.	A Difference between the King and Bishops about the Nomination of the Bishop of Beauvais. John VIII. con- demns Photius a- gain, and sends Marinus into the East.	A Council at Eifmes in April, to chuse a Bthop of Beauvais.	
882	X.	XVI.	I.	Lewis of Germany died, Jan. 23. Lewis III. K. of France died at S. Dio- nyis, and left his Kingdom to Caroloman.	Pope Marinus condemns Photo- ius, and declares his Ordination void. Dionys.		Hincmarus Arch- bishop of Rheims, died, Decemb. 21.

Addition

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A.C.	Popè.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
883	II.	XVII.	II.				
884	Adrian III. succeeded Marinus in Jan. I.	XVIII.	III.	Carolo- man is slain a hunting, & Charles the Gros obtains all the King- doms.		A Council held at Verneuil in March.	
885	II. Steven V. made Pope, May 9.						Pope Steven's Letter to Photius. Aimonius, Abbot Wolfadus, Hetem- pertus, Almannus and Aldenaldus flourish in the West and Theophanes Coronatus and Nicetas Paphlago in the East.
886	II.	XX.	V.		The Greeks pro- pound an Agree- ment about Pho- tius's Ordination, but the Pope re- fuses it; which causes a Division of the Eastern & Western Churches. Photius is de- posed by the Em- peror Leo.		Leo the Wife succeeds his Fa- ther Basil the Em- peror.
887	III.	II.	VI.	Charles the Gros, growing sluggish, is de- fected by his Subjects.			A Council at Cologne in April. Elias Bishop of Jerusalem writes to Charles the Gros.
888	IV.	III.	VII.	The Empire Charles the Gros dyed, the Gros Jan. 8. and was divided into 5 parts, Natural Son 1. Arnulphus of Caroloman had Germany is chosen Em 2. Eudes or peror of Ger- many. 3. Lewis Arles Guy Duke of Spolero takes to him- self the name of Emperor by Beringa- rius.			A Council at Mentz at the be- ginning of the Year.

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A Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
889	V.	IV.	II.				<i>Riculfus</i> , Bishop of Soissons wrote a Pastoral Letter.
890	VI.	V.	III.				A Nameless Author wrote the <i>Liber Synodicus</i> . <i>Afferius</i> , an English Bishop, began to flourish.
891	<i>Formosus</i> , Bishop of Ostium chosen Pope in <i>Steven's</i> room, but opposed by <i>Severus</i> , the Antipope.	VI.	IV.				
892	II.	VII.	V.				A Council at <i>Regino</i> chosen <i>Vienna</i> , Abbot of <i>Prem</i> .
893	III.	VIII.	VI.		<i>Charles</i> the Simple, the Son of <i>Lewis Balbus</i> , is crowned K. of France Jan. 17. and disputes about the Kingdom with <i>Eudes</i> .		A Council at <i>Meix</i> in May.
894	IV.	IX.	VII.				A Council at <i>Challons</i> in May, to try <i>Gerfredus</i> the Monk, who was accused for Poisoning <i>Adalgarius</i> Bishop of <i>Autun</i> .
895	V.	X.	VIII.				Council of <i>Tribur</i> .
896	After the Death of <i>Formosus</i> <i>Boniface</i> invaded the See; but dying within 15 days, <i>Steven</i> VI. was chosen, Jan. 6.	XI.	IX.		<i>Arnulphus</i> takes <i>Rome</i> , and makes himself to be crowned Emperor.		

A Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
897	II.	XII.	X.				A Council at <i>Rome</i> against <i>Formosus</i> , lately dead.
898	III.	XIII.	XI.		<i>Eudes</i> died Jan. 3.		
899	IV.	XIV.	XII.		<i>Arnulphus</i> died Nov. 30.		<i>Regino</i> was deposed from his Place and Dignity, and after made a Chronology, and a Collection of Canons.
900	V.	XV.		<i>Lewis IV.</i> the Son of <i>Arnulphus</i> is chosen Emperor by the Princes of <i>Germany</i> .			<i>Auxilius</i> obtained Priest by <i>Formosus</i> , composed some Treatises to maintain the Ordinations made by that Pope. <i>Adalinus</i> composed the Lives of the Saints.

A
CHRONOLOGICAL TABLE
OF THE
Authors of the Church
IN THE
NINTH CENTURY.

NICEPHORUS,

Patriarch of *Constantinople*; flourished from 806 to his Death, in 828.

THEODORUS,

Abbot of *Studa* in 800: He was a famous Patron of Images, for which he was banished 3 Times.

JOSEPH,

Bishop of *Theffalonica*, Brother of *Theodorus*; and flourished at the same time.

NAUCRATIUS,

A Scholar of *Theodorus Studita*: About the same Time with the last.

THEODORUS and THEOPHANES,

Brethren: Flourished a little after.

THEOSTERICTUS,

A Monk: About the same time.

MICHAEL SYNCCELLUS,

The *Syncellus* of *Nicephorus*: Flourished about the beginning of this Age.

LUDGERUS,

Bishop of *Munster*: From 802, died in 809.

LEIDRADUS,

Archbishop of *Lyons*; raised to it in 806, re-treated in 815.

SERGIUS,

An Historian: From 800 to 830.

CLAUDIUS CLEMENS,

Bishop of *Turin*: From 810, died in 820.

DUNGALUS,

A Deacon: About the same time.

LEO III.

Bishop of *Rome*: Made Pope in 795, died in 816.

HATTO or HETTO,

Abbot of *Ango* and Bishop of *Basil*: Made Abbot in 796, Bishop in 801, and died in 836.

JESSE,

Bishop of *Amiens*: Chosen to that See in the beginning of this Age, and deposed in 831.

ODILBERT,

Flourished at the same time.

ÆGIL,

Abbot of *Fulda*: From 818 to 822, died in 822.

GILDAS,

Flourished 820.

SEDULIUS,

About 818.

EGINHARDUS,

Secretary to *Charles the Great*: Flourished about 820.

THEGANUS,

Suffragan of the Dioceses of *Trier*; flourished at the same time.

BENEDICT,

Abbot of *Aniane*; flourished in the beginning of this Age, died in 821.

ARDO

ARDO SMARAGDUS,

S. *Benedict's* Scholar, flourished after the Death of his Master.

SMARAGDUS,

Abbot of S. *Michael*; flourished about the same Time.

ORTHEGRINUS,

A Monk of *Werthin*; flourished about 830.

ALFRIDUS,

Bishop of *Munster*; chosen Bishop in 839, died in 849.

PASCHALIS I.

Pope: Made in 817, died in 824.

ADELARDUS,

Abbot of *Corby*; flourished after 810, died in 826.

EUGENIUS II.

Pope; ordained Bishop of *Rome* in 824, died in 827.

ANSEGISUS,

Abbot of S. *Mandille*; flourished about 830, died in 834.

HALITGARIUS,

Bishop of *Cambray*: Made in 816, died in 830.

VUFINUS BOETIUS,

Bishop of *Poitiers*; flourished about 830.

AGOBARDUS,

Chosen Archbishop of *Lyons* in 815, died in 840.

AMALARIUS,

Deacon of *Metz*; flourished about 820, died in 850.

HILDEMARUS,

A Monk; flourished about 830, died in 840.

GREGORY IV.

Pope; chosen in 828, died in 844.

HILDUIN,

Abbot of S. *Medard* at *Stiffons*, S. *German*, S. *Di-enry*, and Arch. Chaplain to *Lewis* Godly; reformed the Abby of S. *Dionys* in 829, died in 838 or 842.

ANSCHARIUS,

Monk of *Corby*, and Apostle of *Denmark*: Went to *Denmark* 836, and made Bishop of *Hamburg* in 842, died in 865.

AIMONIUS,

Monk of *Fulda*, and after Bishop of *Alberstadt*; chosen Bishop in 841, died in 853.

RABANUS,

Abbot of *Fulda* and Archbishop of *Metz*; made

Abbot in 822, and Archbishop in 847, died, in 856.

WALAFRIDUS STRABO,

A Monk of *Fulda*, and after Dean of S. *Gallus*, and Abbot of *Augia Dives*; flourished about 840, died in 849.

AMOLO,

Archbishop of *Lyons*, succeeded *Agobard* in 841, died in 853.

SERGIUS II.

Pope; chosen in 144, died in 847.

ERMANRICUS,

Monk of *Elwangen*, chosen Abbot in 846, died about 850.

RODOLPHUS,

A Monk of *Fulda*, and Scholar of *Rabanus*; flourished about 850, died in 865.

ERMANTARIUS,

Abbot of *Noirmantier*; flourished about 850.

MILO called **SIGBERT,**

A Monk of S. *Anandus*; flourished about the same Time.

WANDELBERT,

A Deacon and Monk of *Prom*; flourished about the same time.

METHODIUS,

Patriarch of *Constantinople*; chosen 841, died in 847.

HINC MARUS,

Archbishop of *Rheims*; born in 800, made in 844, died in 882.

GOTTESCHALCUS,

A Monk of *Orbe*; born in the beginning of this Age, left his Monastery in 846, spread his Doctrine in 847, was condemned and imprisoned in 848.

HINC MARUS, Jun.

Bishop of *Laon*; made 859, deposed in 871, dyed a little after.

PASCASIUS RATHBERTUS,

Abbot of *Corby*; Born in the beginning of this Age, made in 844, died in 865.

BERTRAMUS,

Monk of *Corby*, and after Abbot of *Orbe*; born about the same time, flourished in the Reign of *Charles the Bald*, dyed about 870.

JO. SCOTUS,

Born about the same time, came into *France* about 850, returned into *England* in 864, and died in 874.

Two nameless **AUTHORS,**

Opposers of *Paschasius Rathbertus*; wrote in 840.

PRU-

A Chronological Table

PRUDENTIUS,
Bishop of Treves; made in 840.

FLORUS,
Deacon of Lyons; flourished about 850.

REMIGIUS,
Archbishop of Lyons; ordained in 853.

LUPUS SERVATUS,
Abbot of Ferrara; born in the beginning of this Age, chosen in 842, died in 862.

LEO IV.
Pope; chosen in 847.

EULOGIUS,
Martyred at Corduba; flourished about 840, died in 859.

ALVARUS,
His Brother; flourished about the same time, died a little after.

ODO.
Bishop of Beauvais; flourished about 860.

ÆNEAS,
Bishop of Paris; chosen in 853, died in 170.

ANGELOMUS,
A Monk of Luxeuil, flourished after 150.

BENEDICT III.
Pope; elected in 855, died in 858.

ISAAC,
Bishop of Langres; flourished after 850.

HERARDUS,
Archbishop of Tours; chosen in 855, died in 871.

NICOLAS I.
Pope; chosen in 858, died in 867.

IGNATIUS,
Patriarch of Constantinople; made in 847, deposed in 858, restored in 869, died in 877.

PHOTIUS,
Patriarch of Constantinople; made in 858, deposed in 867, restored in 878, deposed again in 886, died in Exile a little after.

ADRIAN II.
Pope; chosen in 867, died in 872.

HUCBALDUS,
A Monk of S. Amandus; flourished from 860 to 900.

IS O,
A Monk of S. Gallus; flourished about 860, died in 871.

PETRUS SICULUS,
Flourished about 870.

A D O,

Archbishop of Vienna; flourished about the same time, died after 879.

USUARDUS,

A Monk of S. German des Prez.

THEODORUS ABUCARA,

Metropolitan of Cerea, flourished about the same time.

ANASTASIUS Bibliothecarius,

A Library-Keeper; flourished from 867 to 900.

GEORGIUS,

A Monk, Chartophylax of the Church of Constantinople and Archbishop of Nicomedia; flourished about 870.

LUITBERTUS,

Archbishop of Metz; flourished about 870.

WULFADUS,

Archbishop of Bourges; ordained in 866, died in 876.

GAUTERIUS,

Bishop of Orleans; flourished about 870.

OTFREDUS,

A Benedictine Monk; flourished about the End of this Age,

JOHN VIII.

Pope; made in 872, died in 882.

REMBERTUS,

Archbishop of Breme; chosen in 165, died in 882.

HERRICUS,

A Monk of S. German of Auxerre; flourished about 880.

DRUTHMARUS,

A Monk of Corby; flourished about the end of this Age.

REMIGIUS,

A Monk of S. German at Auxerre, flourished after 880.

THEOPHANES CEREMEUS,

Bishop of Tauromenium in Sicily; flourished about the end of the Age.

AIMONIUS,

A Monk of S. German des Prez; flourished about the same time.

A B B O,

A Monk of S. German des Prez; flourished about the same time.

WOLFADUS,

A Monk of Hastede; flourished about the same time.

of the Ecclesiastical Writers.

HEREMPERTUS,

A Monk of Mount Cassin; flourished about the same time.

ALTMANNUS,

A Monk of Haute Villiers; flourished about the same time.

ALDROVALDUS or ALBERTUS,

A Monk of Fleury; flourished about the same time.

STEVEN V.

Pope; chosen in 885, died in 891.

RICULPHUS,

Bishop of Soissons; flourished about the end of the Age.

ELIAS,

Patriarch of Jerusalem; flourished about the same time.

DAVID NICETAS,

A Bishop; flourished about the same time.

ALFREDUS;

King of England; crowned in 872, died in 900.

A nameless AUTHOR,

Wrote *Liber Synodicus*; flourished about the end of the Age.

FORMOSUS,

Pope; chosen in 891, died in 896.

STEVEN VI.

Pope; chosen 896, died in 900.

AUXILIUS,

A Priest, ordained by Formosus; flourished about the End of the Age.

REGINO,

Abbot of Prüm; chosen 892, died in the next Age.

ASSERIUS,

A Bishop of England; flourished about 890.

LEO the Wife,

Emperor of the East; succeeded his Father Basil in 886, died in 911.

ADELINUS,

Bishop of Sens; ordained in 877, died in 910.

A TABLE of the WORKS of the Ecclesiastical Writers of the Ninth Century.

NICEPHORUS, Patriarch of Constantinople.

His Genuine Works still Extant.

A N Ecclesiastical History, from the Death of Marcellinus the Emperor to the Reign of Irene.

A Letter to Pope Leo III.

Four Treatises against the Iconoclasts.

Several Canons. A Canonical Epistle.

Books lost.

Three Books of Antirhetorics, against the Council of Constantinople under Copronymus.

Doubtful Works.

A Chronology. His Sticometria.

THEODORUS STUDITA.

His Genuine Works, which we have.

An Hundred thirty four Latin Sermons.

Several Letters.

Several Sermons and Letters.

The Life of S. Plous.

A Doctrinal Treatise about the Worship of Images.

Books lost.

A large Catechism.

A Volume of Panegyrics.

Some Poems in Iambick Verse.

A Treatise of Dispensations.

Spurious Works.

Some Odes or Hymns of Joy for the Restoration of Image-Worship.

JOSEPH Bishop of Thessalonica.

Genuine Works.

A Discourse in Honour of the Cross.

A Letter to Simon the Monk.

NAUCRATIUS.

A Genuine Work.

The Life of Theodorus Studita.

THEODORUS, the Martyr.

His Genuine Works, &c.

A Relation of a Conference between the Patriarch Nicephorus and the Emperor Leo.

A Narration of the Martyrdom of that Patriarch.

THEOPHANES.

A Genuine Work.

A Hymn in Commendation of his Brother Theodorus.

A Chronological Table

MICHAEL SYNCELLUS.

Genuine Works.

The Life of S. *Diosyllus*.
A Panegyric of the Angels.

THEOSTERICUS,

A Genuine Work.

The Life of S. *Nectus*.

LUDGERUS, the first Bishop of Munster.

His Genuine Works.

The Life of S. *Gregory*, Bishop of *Utrecht*.
A Relation of the Beginning of the Mission of S. *Boniface*.
A Letter to *Ricfridus*; containing an account of the Life and Miracles of S. *Lutberius*.

AMALARIUS FORTUNATUS.

A Genuine Work.

A Treatise of the Ceremonies of Baptism.

LEIDRADUS,

Genuine Works, which we have.

A Treatise upon Baptism.
A Letter to *Charles* the Great upon the same Subject.
A Writing about Renunciations made in Baptism.
A Letter to *Charles* the Great about the Life that he made of the Church-Revenues.
A Consolatory Letter to his Sister.

SERGIUS, the Historian.

A Work that is lost.

An Ecclesiastical History from the Empire of *Constantine Copronymus* to the eighth Year of *Michael Balbus*.

CLAUDIUS CLEMENS, Bishop of Turin.

Genuine Works.

His Comment upon the Epistle of S. *Paul* to the *Galatians*. And,
Two Prefaces.

Works lost.

An Apology against *Theodotus* against the Life of Images, Reliques and Pilgrimages.
His Comments upon the *Pentateuch*, the Books of *Josias*, *Judges* and *Ruth*, the Gospel of S. *Matthew*, and S. *Paul's* Epistles.

DUNGALUS,

Genuine Works, &c.

A Treatise of Images, against *Claudius* of *Turin*.
A Letter upon two Eclipses.

JONAS Bishop of Orleans.

A Genuine Work, &c.

A Treatise of Images, against *Claudius* Bishop of *Turin*.

HATTO Bishop of Basil.

Genuine Works, &c.

A Book of 25 Articles of Instruction for his Clergy.
A Relation of the Vision of S. *Weninus* a Monk.

A Work lost.

A Relation of his Voyage to *Constantinople*.

JESSE, Bishop of Amiens.

A Genuine Work.

A Letter to *Charles* the Great about the Ceremonies of Baptism.

ODILBERT,

A Genuine Work.

The Preface to his Treatise of the Sacrament of Baptism.

A Book lost.

His Treatise of the Sacrament of Baptism.

ÆGIL, Abbot of Fulda.

A Genuine Work.

A Relation of the eminent Actions of S. *Sturmis*.

GILDAS,

A Genuine Work.

The Preface to his Calendar.

A Work lost.

His Calendar.

SEDULIUS,

Genuine Works.

His Comments on S. *Paul's* Epistles, gathered out of several Authors.

EGINHARDUS,

The Life of *Charles* the Great.

Annals. Letters.

A Treatise upon the Cross.
An Account of the Translation of the Reliques of S. *Marcellinus*.

THEGANUS,

A Genuine Work.

The Life of *Lewis* the Godly.

BENEDICT, of Aniane.

A Genuine Work.

A Collection and agreement of the Monastic Rules.

ARDO SMARAGDUS,

A Genuine Work.

The Life of S. *Benedict* of *Aniane*.

SMARAGDUS, Abbot of S. Michael.

Genuine Works.

His Treatise of the Duty of a Prince; entitled, *Via Regia*.

See

of Ecclesiastical Authors.

Sermons upon the Epistles and Gospels throughout the Year.

A Treatise of the Duty of Monks; entitled, *Discedens Monachum*, i. e. The Monks Crown.
A Comment upon the Rule of S. *Benedict*.
A Relation of a Conference with Pope *Leo*, about the Procession of the Holy Ghost.

ORTHEGRINUS, Monk of Werthin.

A Genuine Work.

The Life of S. *Ludgerus*.

ALFRIDUS, Bishop of Munster.

A Genuine Work, &c.

The Life of S. *Ludgerus*.

PASCHALIS I. Pope.

Genuine Works.

Three Letters.

ADELARDUS, Abbot of Corby.

A Genuine Work.

Some Constitutions for the Church of *Corby*.

EUGENIUS II. Pope.

Genuine Works.

Two Letters and some Canons.

ANSEGISUS, Abbot of S. Vandril.

A Genuine Work.

A Collection of Constitutions.

HALITGARIUS,

A Genuine Work.

A Penitential.

VUFINUS BOETIUS, Bishop of Poitiers.

A Genuine Work.

The Life of S. *Junianus* Abbot of *Marius*.

AGOBARDUS, Archbishop of Lyons.

Genuine Works.

A Treatise against *Psix Orgellianus*.
A Book against the Infidelity of the Jews.
A Letter to *Aleazar* and *Wala* about the Jewish Slaves.
A Letter to *Nibadius* against all Converse with the Jews.

A Petition to *Lewis* the Godly, against the Law of *condemned*.

A Treatise about the Privileges and Rights of the Priesthood.

A Book against those that believed that Sorcerers could make Hail and thunder, and inflict Disasters.

An Answer to *Tredogius*.

A Treatise about the Baptism of Jewish Slaves.

A Treatise of the Cheat of those who pretended they had the Falling-Sickness.

A Letter to *Majredus*, a Courtier.

A Letter to the Clergy of *Lyons* about the Government of the Church.

A Treatise of Images.

A Treatise about disposing of the Church-Revenues.
A Book against the Judgment of God, i. e. against the Proofs which were made by Fire, hot Water or Duels, of the Innocency of Men.

A Discourse of the Faith.

A Letter concerning the Division between *Lewis* the Godly and his Children.

A plain Defence of *Lewis's* Children against their Father.

A Letter to *Ekbo*, concerning Hope and Fear.

A Treatise about correcting the Antiphones.

A Book against *Amararius* Deacon of *Metz*.

An Epigraph upon *Charles* the great.

Some Verses upon the Translation of the Saints Reliques.

A MALARIUS, Deacon of Metz.

Four Books De Ecclesiasticis Officiis.

A Treatise of the Order of the Antiphones.

Some Rules for the Canons and Canonesses.

Five Letters.

A Work lost.

An Introduction to his Works.

Works forged.

Eclogues or Reflections upon the Canon of the Mass.

HILDEMARUS, a Monk.

A Genuine Work in M. S.

A Commentary upon the Rule of S. *Benedict*.

GREGORY IV. Pope.

Genuine Works.

Three Letters.

HILDUIN,

A Genuine Work.

His Areopagetics.

ANSCHARIUS, Monk of Corby.

A Genuine Work.

The Life of S. *Willibrodus*, Bishop of *Breme*.

HAYMO Bishop of Halberstadt.

Genuine Works.

Commentaries upon the *Psalms*, upon the Greater and Smaller Prophets, upon the *Revelations*, *Acts* and S. *Paul's* Epistles and the Canonical Epistles.

Homilies upon the Gospels.

An Abridgement of Church-History.

A Treatise upon the Body and Blood of Jesus Christ.

Works lost.

His Commentaries upon the rest of the Books of the Bible.

RABANUS, Bishop of Mentz.

Genuine Works.

A Treatise of the Universe, or the proper Signification of Words.

A Poem upon the Cross.

His Commentary upon the whole Bible almost.

several Homilies and Sermons.

A Treatise of Allegories.

Three Books concerning the Instruction of Clergy. A

A Table of the Works

- A Treatise of Orders and the Holy Sacraments.
Three Books of Ecclesiastical Discipline.
Two Books dedicated to *Basilus*, the one about the Vision of God, the other about Repentance.
A Penitential.
A Treatise about the Soul.
A Canonical Letter to *Heribaldus*.
A Letter to *Humbert* about the Degrees of Confraternity.
Another Answer to *Humbertus*.
A Treatise of the Life and Manners of Antichrist.
A Martyrology.
Some Poems.
Three Letters against *Goteschalchus*.
A Treatise about Suffragan Bishops.
A Treatise of the Honour Children owe their Parents.
A Treatise of the Art of Computing Time.
A Canonical Letter to *Regimboldus*.
Another Canonical Letter to the same Person.

Works falsely attributed to him.

- Three Books of Canonical Questions.
Three Books of Virtues and Vices.
A Commentary upon *S. Benedict's* Rule.
A Grammatical Treatise.

WALAFRIDUS STRABO,

His Genuine Works.

- A Treatise of Ecclesiastical Worship.
An ordinary Gloss upon the whole Bible.
An History of the Destruction of *Jerusalem*.
Several Poems.
The Visions of *S. Wendelinus*.
The Lives of *S. Galsus*, *Odo* and *Blasimacus*.

A M O L O, Archbishop of Lyons.

Genuine Works.

- Letters and some small Tracts about Grace.
A Letter to *Theobaldus* Bishop of *Langres*.
A Treatise against the Jews, published by *F. Chifflet* under *Rabanus's* Name.

S E R G I U S II. Pope.

A Genuine Work.

- A Letter to *Drigo* Bishop of *Starz*.

E R M A R I C U S, Monk of Elwangen.

Genuine Works.

- The Lives of *S. Magnus* and *S. Solt*.
A Dialogue upon the Foundation of his Monastery.

R O D O L P H U S, Monk of Fulda.

Genuine Works.

- The Lives of *Rabanus* and *S. Lioba*.

E R M A N T A R I U S, Abbot of Noirmantier.

A Genuine Work.

- An History of the Translation of the Body of *S. Philibert*.

M I L O called S I G I B E R T, Monk of S. Amandus.

A Genuine Work.

- The Life of *S. Ansgarus*.

W A N D E L B E R T, a Monk of Prom.

A Genuine Work.

- A Martyrology in Verse.

M E T H O D I U S, Patriarch of Constantinople.

Genuine Works.

- The Life of *S. Dionys*.
Some Fragments of two Sermons.
A Panegyric upon *S. Agatha*.
Some Sermons upon *S. Simon* and *Palm-Sunday*.

H I N C M A R U S, Archbishop of Rheims.

- A Letter to *Charles* the Great, serving for a Preface to his first Book of Predestination.
A Treatise upon the Expression, *Trina Deitas*.
A Treatise upon the Divorce of *Leobardus* and *Theoberga*.

- A Book of 55 articles against the Bishop of *Laon*, Constitutions and Canons for his Diocess.
Divers Letters and Treatises to the Emperors, Kings, Popes and Bishops of his Time.
The Coronations of the Kings and Queens.
Some Papers and Petitions presented to the Councils.

Works lost.

- His first Treatise of Predestination.
A Writing sent to the Monks against *Goteschalchus*.
Letters to *Rabanus* and the Church of *Lyons*, about Predestination.
Several other Pieces.

G O T T E S C H A L C U S, a Monk of Orbey.

Genuine Works.

- Two Confessions of Faith, and some Fragments of that which he presented to the Council of *Metz*.
Some Fragments of his Treatise of the 3 Questions recited by *Hincmarus* in his Treatise of Predestination.
A Summary of a Writing recited by *Amala*.
A Fragment of a Letter written to *Bertram*.
A Treatise upon the Expression, *Trina Deitas*, put into *Hincmarus's* Answer to it.

Works lost.

- Those of which we have cited some Fragments.

H I N C M A R U S, Bishop of Laon.

His Genuine Works, which we have.

- A Letter to *Hincmarus*, Archbishop of *Rheims*, about *Nraius*.
Another Letter to him about *Adulphus*.
Another about *Senatus*, and another of other things.
A second Collection of Decretals.
A Letter to *Hincmarus*, Archbishop of *Rheims*, with Answer to his 55 Articles against him.
A Petition to the Council of *Pise*, with a Recantation sent to King *Charles*.

P A S C A S I U S R A T H B E R T U S, Abbot of Corby.

Genuine Works.

- A Treatise about the Body and Blood of our Saviour.
A Letter to *Fridegarus*.
A Treatise upon Christ's Birth.

A

of the Ecclesiastical Writers.

- A Commentary upon the Lamentations of *Jeremiah*, upon *Psalms* 44, and upon *S. Matthew*.
The Life of *S. Walz*.

B E R T R A M U S, a Monk of Corby.

Genuine Works.

- A Letter against *Hincmarus's* Book of Predestination.
A Treatise of Predestination.
A Treatise of the Body and Blood of Jesus Christ.
An Answer to the Objections of the Greeks against the *Latin Church*.
A Treatise upon the Nativity of Jesus Christ.
A Treatise upon the Nature of the Soul, which is in *M.S.*

A Work lost.

- A Treatise to justify this Expression, *Trina Deitas*.

J O S C O T U S,

Genuine Works.

- A Treatise of Predestination.
A Treatise of the Division of Nature.
A Translation of *Maximus's* Scholia upon the Works of *S. Dionysius* and *S. Gregory Nazianzen*.
A Book about the Vision of God in *M.S.*

Works lost.

- A Treatise upon the Eucharist.
A Commentary upon *S. Matthew*.
A Book of Offices.
The Translation of *S. Dionysius's* Works.

NAMELESS AUTHORS against Paschasius

Genuine Works.

- Two Treatises upon the Eucharist.

P R U D E N T I U S, Bishop of Troyes.

Genuine Works.

- A Treatise of Predestination, against *J. Scotus*.
A Letter to the Synod of *Sens*.
A Letter to *Hincmarus* and *Pardulus* about Grace.

Works lost.

- A Treatise of Predestination, against *Hincmarus*.
Annals cited by *Hincmarus*.

F L O R U S, a Deacon of Lyons.

Genuine Works.

- A Fragment of a Discourse of Predestination.
A Treatise against *Joannes Scotus*.
Two Commentaries upon *S. Paul's* Epistles.
A Treatise upon the Celebration of the Mass.
Two Fragments of a Collection of Canons.
A Poem attributed to *Drepanus Florus*.
Another Piece in Verse.

Works lost.

- A Collection of Canons.

R E M E G I U S, Archbishop of Lyons.

Genuine Works.

- An Answer to *Hincmarus*, in the Name of the Church of *Lyons*, with a Writing, entitled, *A Resolution of the Question concerning the Damnation of all Men in Adam, and the particular Redemption of the Elect by Jesus Christ*.
A Treatise against the Articles of *Quincy*, entitled,

A Book, to prove that we ought to hold firmly the Truths of Holy Scripture, and faithfully follow the Authority of the Holy and Orthodox Fathers.

L U P U S, Abbot of Ferrara.

Genuine Works.

- A Treatise of the three Questions about Predestination.
A Letter to *Hincmarus* and *Pardulus*.
Another Letter to *Charles* the Bald.
126 Letters upon different Subjects.
A Fragment of a Letter to Pope *Nicholas*, in the Name of *Wenilo*.
Two Homilies and two Hymns.
The Lives of *S. Maximus* Archbishop of *Tyres* and *S. Wigbert* an Abbot.

L E O IV. Pope.

Genuine Works.

- Two Letters and a Discourse.

E U L O G I U S.

Genuine Works.

- The Lives of the Martyrs of *Corduba*, and, An Apology for them.
Some Letters upon Reliques.
An Instruction to two Virgins, Prisoners.

A L V A R U S.

A Genuine Work.

- An History of the Martyrdom of his Brother *Eulogius*.

O D O, Abbot of Corby, and afterward Bishop of Beauvais.

A Work lost.

- A Treatise against the Greeks.

E N E A S, Bishop of Paris.

A Genuine Work.

- His Answer to the Objections made by the Greeks.

A N G E L O M U S, Monk of Luxeuil.

Genuine Works.

- Comments, entitled *Sromata*, upon the 4 Books of Kings and the Book of Canticles.

Works lost.

- A Treatise of Divine Offices.

B E N E D I C T III. Pope.

Genuine Works, which we have.

- Two Letters, the one to *Hincmarus* and another to the Bishops of France.

Spurious Works.

- Two Grants, one of *Corby* and the other of *S. Dionys*.

I S A A C, Bishop of Langres.

A Genuine Work.

- A Collection of Ecclesiastical Laws.

A Table of the Works

HERARD *Archbishop of Tours.*

A Genuine Work.

A Collection of Ecclesiastical Laws out of the Capitularies.

NICHOLAS I. *Pope.*

About 100 Letters.
An answer to the *Bulgarians*.

PHOTIUS, *Patriarch of Constantinople.*

Genuine Works.

His *Bibliotheca*.
His *Nomocanon*.

248 Letters; the first of which contains an History of the first 7 General Councils.

A Letter to the Patriarch of *Aquileia*, against the *Latin Church*.

A Letter to the Governour of the Isle of *Cyprus*.

A Treatise of the Wills of *Jesus Christ*.

Seven other Theological Treatises.

A Homily.

A Description of the New Church at *Constantinople*.

Works yet in M. S.

Several Sermons.

A Treatise entitled, *Amphibolia*.

A Comment on *S. Paul's Epistles*.

A Lexicon.

Some Notes upon the Prophets.

A Treatise against the *Latins*.

A Treatise against an Heretic called *Leontius*.

A Collection of the Rights of Metropolitans and Bishops.

A Commentary upon *Aristotle's Categories*.

ADRIAN II. *Pope.*

Genuine Works.

Thirty six Letters.

HUCBALDUS, *a Monk of S. Amandus.*

Genuine Works.

A Poem in Commendation of *Baldness*.

A Treatise of *Malice*.

The Lives of several Saints.

ISO, *a Monk of S. Gallus.*

A Genuine Work.

The Life and Miracles of *S. Othmarus*.

PETRUS SICULUS.

A Genuine Work.

The History of the Heresie of the *Manichees*.

ADO, *Archbishop of Vienna.*

A Martyrology.

A Treatise upon the Festivals of the Apostles.

A Chronicon, abridged, from the beginning of the World to 879.

The Lives of *S. Desiderius* and *S. Theodericus* an Abbot.

USUARDUS, *a Monk of S. German*

de Prez.

A Genuine Work.

A Martyrology.

THEODORUS ABUCARA, *Archbishop of Caria.*

A Genuine Work, which we have.

A Theological Treatise of Religion.

ANASTASIUS *Bibliothecarius.*

Genuine Works.

Translations of the Acts of the Council of *Constantinople*; of his threefold Chronology; of several Pieces about the *Monachies*; of the Life of *S. John the Alms-giver*; of the Passion of *S. Dacianus*; with the Prefaces to them.

A Preface to his Translation of *S. Dionysius's Works*.
The Lives of the Popes from *S. Peter* to *Nicholas I.*

GEORGIUS, *Chastophylax of the Great Church at Constantinople.*

Genuine Works.

Several Homilies upon the Feast of the Virgin.

LUITBERTUS, *Archbishop of Mentz.*

A Genuine Work.

A Letter to King *Lewis*.

WULFADUS, *Archbishop of Bourges.*

A Genuine Work.

A Pastoral Letter.

GAUTERIUS, *Bishop of Orleans.*

A Genuine Work.

A Collection of Canons.

OLFREDUS, *a Benedictine Monk.*

A Genuine Work.

A Preface to his History of the Gospel in the *Trinitick Tongue*.

Works lost.

The History of the Gospel

Three Books upon the *Plains*.

Some Treatises upon the last Judgment, and the Joys of Heaven.

Divers Letters.

Several Pieces of Poetry.

JOHN VIII. *Pope.*

Genuine Works.

320 Letters. The Fragments of some others.

Spurious Works.

A Regulation of the Cardinals.

Three Letters added by *F. Labbe*.

REMBERTUS, *Archbishop of Breme.*

A Genuine Work.

The Life of *Anselmus*.

HERRICUS, *a Monk of S. Germans at Auxerre.*

Genuine Works.

A Preface to his Collection of *Maxims*, taken out of the Fathers.

The

of the Ecclesiastical Writers.

The Life and Miracles of *S. German of Auxerre*.
The Life of *S. Celsarius* in *Verle*.

Works lost.

A Collection of *Maxims* and other Remarkable things out of the Fathers; dedicated to *Hildeboldus Bishop of Auxerre*.

DRUTHMARUS, *Monk of Corby.*

Genuine Works, which we have.

A Comment upon *S. Matthew's Gospel*.

Two Expositions of some Places of the Gospels of *S. Luke* and *S. John*.

REMIGIUS, *Monk of Auxerre.*

Genuine Works.

Commentaries on the *Psalms*.

An Explication of the 12 final Prophets.

An Exposition of the Canon of the Mass.

Works lost.

Comments upon *S. Matthew* and the *Canticles*.

A Book of Offices.

A Treatise of Festivals.

An Answer to *Walo Bishop of Autun*.

Some other Works and Letters.

THEOPHANES CERAMEUS.

Genuine Works.

Several Homilies upon the Gospels and Festivals of the Year.

Two Sermons upon the Cross.

AIMONIUS, *a Monk of S. German des Prez.*

Genuine Works.

An Account of the Translation of the Body of *S. Vincent*.

Two Books of the Miracles of *S. German*, Bishop of *Paris*.

A Book of the Translation of the Reliques of *S. George* a Monk, *S. Aurelius* and *S. Natalia*, and two Books of the Miracles done by them.

ABBO, *a Monk of S. German des Prez.*

Genuine Works.

Two Books of the Siege of *Paris* by the *Normans*.

Five Sermons.

Works lost.

The third Book of the Siege of *Paris*.

Several Sermons.

WOLFADUS, *a Monk of Hatennede.*

Genuine VWorks.

The Life of *S. Walpurgus*, and three Books of his Miracles.

HEREMBERG, *Monk of Mount Cassin.*

A Genuine VWork.

A Chronological History of that Monastery.

ALTMANNUS, *a Monk of Hauteville.*

A Genuine VWork.

A Letter to his Bishop.

VWorks lost.

The Lives of *S. Memmus*, *S. Navardus*, *Sindalphus* and *S. Helena*, and the History of the Translation of her Reliques.

The Complaint of *France*, harraised by the *Normans*.

ALDREVALDUS, or ALBERTUS, *a Monk of Fleury.*

Works in M. S.

A Collection of Passages out of the Fathers upon the Eucharist, against *F. Scotus*.

A Book of the Miracles of *S. Benedict*, and

An History of the Translation of the Bodies of *S. Benedict* and *S. Scolasticus* from *Mount Cassin* to *Floury*.

STEPHEN V. *Pope.*

Genuine Works, which we have.

Three Letters and a Fragment of a fourth.

A Spurious VWork.

A Letter in Favour of the Church at *Narbon*.

RICULPHUS, *Bishop of Soissons.*

A Genuine VWork.

A Pastoral Letter.

ELIAS, *Patriarch of Jerusalem.*

A Genuine VWork.

A Letter to *Charles the Great*.

DAVID NICETAS, *Paphlago.*

Genuine VWorks.

The Life of *S. Ignatius*, Patriarch of *Jerusalem*.

Several Panegyrics in honour of the Saints.

ALFREDUS, *King of England.*

Genuine VWorks.

Translations of divers Books into the *Saxon Tongue*.

A Nameless Author.

A Genuine VWork.

A Book of Synods, called *Liber Synodicus*.

FORMOSUS, *Pope.*

A Genuine VWork.

A Letter to *Silvanus*.

A Spurious VWork.

A Letter to the Bishops of *England*.

STEPHEN VI. *Pope.*

Spurious VWorks.

Two Letters to the Archbishops of *Narbon*.

AUX.

A Table of the Acts,

AUXILIUS, a Priest, ordained by Formosus.

Genuine VWork.

Two Treatises about the Ordinations made by *Formosus*, to prove the validity of them.

REGINO, Abbot of Prom.

Genuine Works.

A Collection of Canons.

A Chronicle.

Works lost.

Several Sermons and some Letters.

ASSERIUS, a Bishop in England.

Genuine VWork.

The History of *Alfred*, King of the *West Saxons*.

LEO the Wise, Emperor of the East.

Genuine Works.

Nineteen Sermons.

A Discourse upon the Life of *S. J. Chrysostom*.

A Sermon upon *S. Nicolas*.

VWork lost.

Several Sermons.

Some Moral Precepts and Proverbs

A Treatise about the manner of drawing up an Army in Battalia.

ADELINUS, Bishop of Sees.

Genuine VWork.

The Lives of *S. Opportuna* and *S. Gondegrand*.

Letters and Canons of the Councils.

Councils	Years	Acts, Letters, Petitions and Canons.	Councils	Years	Acts, Letters, Petitions and Canons.
A Council at Constantinople against the Iconoclasts,	842	Acts lost.	Aix-la-Chapelle	862	Acts and Judgment of that Council.
An Assembly at Cologne, in the Diocese of Mainz,	843	6 Canons.	Metz, about the same Affairs,	863	Acts lost.
A Council at Autun,	843	4 Canons.	Rome, against the 2 last Councils,	863	Acts.
An Assembly at Thionville,	844	9 Constitutions.	Sens, against Robbais,	863	
Vernueil,	844	6 Canons.	Rome, against Rodolphe,	864	
Bezuais,	845	12 Canons.	Rome, to restore Robbais,		
Treves,	845	8 Canons.	Touffry,	865	Some Constitutions.
Lyon,	845		Constantinople, against Pope Nicholas,	866	
Meaux,	845	80 Canons.	Soissons,	866	Letters, Memoirs, Petitions and other Acts.
Paris,	846	19 Articles.	Compeigne,	866	Some Constitutions.
Epernay,	847	21 Canons.	Treves,	867	Acts and Letters.
Metz,	848	A Letter to Gonsebalans.	Soissons,	867	A Letter to the Pope about Adardus.
Metz,	848	The Judgment against Gonsebalans.	Wormes,	868	80 Canons.
Quiercy,	848	25 Canons.	Verbery,	869	One Constitution.
Pavia,	850	A Letter to Ercanrus.	Conferm'd 38 Canons and made 4 Canons.	869	Some Constitutions of these 3 Councils.
Sens,	850	13 Canons and the Acts about Ebb.	Metz,	869	Acts and Canons.
Soissons,	853	4 Constitutions.	Constantinople, VIII. General,	869	
Quiercy,	853	A Synodical Letter.	Antiohy,	870	Acts.
Jens, 853,	853	Conferm'd 38 Canons and made 4 Canons.	Dury,	871	Acts.
Verbery,	853	Constitutions.	Sens,	873	Decrees.
Rome,	853	23 Canons.	Rheims,	874	A Synodical Letter and the Judgment of Dnd.
An Assembly of Bishops at Bonnevil,	856	A Petition to the King.	Dury,	874	A Constitution.
Council at Quiercy,	857	2 Constitutions.	Pavia,	876	Acts.
A Synod of the Clergy of Rheims,	857	Some Ordinances.	Pontigon,	876	The Pope's Discourse to the Council.
Quiercy,	858	A Letter to Lewis the German.	Rome,	877	19 Canons.
Constantinople, against Ignatius,	859	Instructions to the Deputies for Lewis of Germany.	Ravenna,	877	Some Constitutions.
Metz,	859	10 Canons.	Antiohy,	877	Other Constitutions.
Langres,	859	13 Canons: A Petition against Wentlo Archbishop of Sens; a Letter to him. Two Letters to the Churches of Britain. Advice to Wemilo.	Compeigne,	877	Acts and Canons.
Sauvoieret,	859	A Letter to Pope Nicholas. Acts with several Rules.	Treves,	878	
A Council held at Aix-la-Chapelle,	860	A Pastoral Letter and 5 Canons.	Rome, to restore Photius,	879	Pope John VIII's Letter, containing the Acts of the Council.
Coblenz,	860	Acts related by Nicetas, and 17 Canons.	Rome, Photius,	879	A Letter, divided into 8 Articles or Canons.
Toul,	860	Acts.	Fifmes,	881	Constitutions.
Constantinople, against Ignatius,	861	4 Constitutions.	Vernuil,	881	6 Canons.
Sablottiere,	862	A Sentence against Photius's Ordination.	Colgne,	882	26 Articles.
Pistia,	862	Canons made in another Synod against the Theopiscites.	Metz,	882	4 or 5 Canons.
Rome against Photius,	862		Vienna,	883	13 Canons.
			Metz,	883	
			Chazou, about the business of Gerfredus the Monk,	894	
			Tribur,	895	58 Canons.
			Naster,	895	

A TABLE of the Acts, Letters and Canons of the COUNCILS held in the Ninth Century.

Councils	Years	Acts, Letters, Petitions and Canons.	Councils	Years	Acts, Letters, Petitions and Canons.
An Assembly called by Charles the Great,	801	Constitutions.	A Council at Aix-la-Chapelle,	816	A Rule for Canons and Canonesses, and some Constitutions made afterwards.
A Council at Alino,	802	A Synodical Letter.	Celebith,	816	11 Canons.
A Council at Aix-la-Chapelle,	803	Constitutions.	Aix-la-Chapelle,	817	A Rule for Monks, containing 80 Articles.
A Council at Clouefho,	803	Acts and Decrees.	Divers Assemblies held under Lewis the Godly,	819	Constitutions.
An Assembly at Sale nabrug,	804	Constitutions.	Thionville,	821	4 Canons and 5 Constitutions.
An Assembly at Of,	804	Constitutions.	Antiohy,	822	Acts.
A Council at Thionville,	805	Constitutions given to the Bishop of Amiens.	Clouefho,	822	Letters and other Writings made about the Worship of Images.
Another Assembly,	805	Acts lost.	Paris,	824	18 Canons.
A Council at Constantinople, in Favour of Joseph the Steward,	806	Some Constitutions taken out of the Canons.	Rome,	825	The Laws of Lewis the Godly, published after the Assembly.
Another in Favour of the Marriage of Theodora,	809	Acts lost.	An Assembly at Ingelheim,	826	Some Orders in 3 parts.
A Council at Aix-la-Chapelle,	809	A Conference between the Deputies of the Council and the Pope.	Paris,	829	Orders and Constitutions lost.
An Assembly of the same Year,		Constitutions.	Metz,	829	Acts lost.
Reims,	813	25 Canons.	Thionville,	831	Constitutions made to confirm the Canons of the 4 precedent Councils.
Metz,	813	44 Canons.	Worms,	829	Acts.
Tours,	813	55 Canons.	An Assembly of Bishops at Compeigne,	833	Acts.
Challon,	813	57 Canons.	S. Denis,	834	Acts lost.
		66 Canons.	at Thionville,	835	Ebb's Confession.
		Constitutions taken out of these Councils.	at Aix-la-Chapelle,	836	Rules in 5 parts.
			at Lyons,	836	Acts lost.
			at Paris,	838	
			A Synod at Rheims,	842	Constitutions Ecclesiastical.

A TABLE of the WORKS of the Ecclesiastical Authors of the Nimb Age; disposed according to the Subjects they treat of.

Treatises against the Jews.

Agobard's Letters against the Jewish Superstitions.
Amolo's Treatise against the Jews.
Theodoras Anacard's Treatise of Religion.

Treatises against Superstition.

Agobard's Petition to Lewis the Godly, against the Law of Gondobadus.
His Books against those that believed that Sorcerers could bring Hail and Thunder, and inflict Diseases.
His Answer to Fredigifus
His Treatise against the Delusions of those who pretended to be seized by the Falling-Sickness.
His Treatise against the Judgment of God by Fire, Hot Water or by Duels.

Bodies of Divinity.

Rabanus's Treatise about the Universe.

Upon the Trinity.

Gottschalkus and Hincmarus's Treatise upon this Expression, *Trina Deitas*.

Upon the Incarnation.

Agobard's Treatise against Felix Orgerianus.
Paschasius's Treatise upon the Birth of Jesus Christ.
Bertram's Treatise upon Christ's Nativity.
Photinus's Book about the Wills of Christ.
His 7 other Theological Treatises.

Upon the Eucharist.

Haymo's Treatise of the Body and Blood of our Saviour.
Paschasius's Book upon the Body and Blood of Christ.
Fredegarius's Letter upon the same Subject.
Bertram's Treatise of the Lord's Supper.
Two Nameless Treatises upon the same Subject.
Alderswald's Collection of Passages out of the Fathers, upon the Eucharist, against *J. Scotus*.

About the Soul.

Rabanus's Treatise of the Soul.

About Anichrist.

Rabanus's Tract of the Life and Manners of Antichrist.

About Images.

Nicethorus's 4 Treatises against the Iconoclasts.
A Doctrinal Treatise of Theodoras Studita.
Danzig's Book against Claudius of Turin of Images.
Jofas of Orleans's Tract against Claudius of Turin.
Agobard's Treatise of Images.

In the Disputes between the Greeks and Latins.

Photinus's Letter to the Patriarch of Aquileia, against the Latins.
Bertram's Treatise in answer to the Objections of the Greeks.
Azeas's Treatise upon the same Subject.

About Grace and Predestination.

Rabanus's 3 Letters against Gottschalkus.
Amolo's Letters and Tracts.
Hincmarus's Treatise.
Gottschalkus's Confession of his Faith.
Some Fragments of his other Writings.
Bertram's Letter and Treatise of Predestination.
J. Scotus's Treatise of Predestination.
Prudentius Bishop of Troyes's Book of Predestination, against *Scotus*.
His Letter to the Synod of Sens.
His Letters to Hincmarus and Pardulus.
Florus, a Deacon of Lyons's Tracts against *Scotus*.
A Fragment of his Discourse of Predestination.
Remigius Archbishop of Lyons's Treatise, in answer to Hincmarus.
His Treatise against the Articles of Quiercy.
Lupus Abbot of Ferrara, his Treatise upon the three Questions.
His Letters to Hincmarus and Charles the Bald.

Books of Church-Discipline.

Nicethorus's Canonical Letters and Canons.
Amarius's Treatise of the Ceremonies of Baptism.
Leidsadus's Book of Baptism.
His Letter to Charles the Great, with a Treatise of the Renunciations made in Baptism.
Another Letter to Charles the Great, about the use he put the Revenues of his Church to.
Hans, Bishop of Basel, his Constitutions.
Jesse, Bishop of Amiens's Letter about the Ceremonies of Baptism.
Olibert's Preface to his Treatise upon the same Subject.
Alderswald's Constitutions for the Church of Corby.
Ansgarius's Collection of Canons.
Haltigarius's Penitential.
Agobardus's Writings against the Converse of Christians with Jews.
His Treatise of the Rights and Privileges of the Priesthood.
His Treatise about the Baptism of Jewish Slaves.
His Letter to the Clergy of Lyons about the Government of the Church.
His Treatise about disposing of the Church-Revenues.
His Treatise about correcting the Antiphones.
His Book against Amarius Deacon of Metz.
Amarius Deacon of Metz, Four Books De Ecclesiastica Officiis.

His

His Book of the Order of the Antiphones.
His Rules for Canons and Canonicelli.
His 5 Letters.
His Letter to Pope Gregory IV.
Rabanus's Book of Directions for Clerks
His Treatise of Holy Orders and Sacraments.
His 3 Books of Ecclesiastical Discipline.
His 2 Books dedicated to Bonafus
His Penitential and Canonical Letter to Heribaldus.

His Letter to Humber about the degrees of Confanguinity.
His Treatise of Suffragans.
His Canonical Letters to Regimboltus.

Walafridus Strabo's Treatise of Ecclesiastical Worship.

Amolo's Letter to Theobaldus Bishop of Langres.
Sergius II's Letter to Drogo Bishop of Metz.
Hincmarus's Treatise about the Divorce of Lotharius and Queen Theutberga.

His Works of 55 Articles.
His Constitutions and Rules for his Diocess.
His Writings and Letters upon several Ecclesiastical Matters which happened in his Time.

Hincmarus of Laon's Letter.
His Collection of Decretals and other Writings.

Florus's Treatise upon the Celebration of the Mass.
Two Fragments of a Collection of Canons.

Lupus Abbot of Ferrara's Letters.
Leo IV's Letter and Discourse.

Benedict III's Letters.
Jesse Bishop of Langres's Collection of Ecclesiastical Laws.

Herardus's Laws, taken out of the Canons.
Nicholas I's several Letters.

His Answer to the Bulgarians.
Photinus's Nomocanon and several Letters.

Pope Adrian's Letters
Wulfadus's Pastoral Letters.

Gautierus's Collection of Canons.
Luitbertus's Letter to King Lewis.

John VIII. Pope, several Letters.
Remigius Bishop of Auxerre, his Exposition of the Canon of the Mass.

Almannus's Letter.
Pope seven V's Letters.

Ricuph's Pastoral Letter.
Eliar, Patriarch of Jerusalem, his Letter to Charles the Great.

Formosus's Letter to Gillianus.
Seven V's two Letters.

Auzilius's two Treatises about the Validity of the Ordinations made by Formosus.

Regino's Collection of Canons.

Critical Works upon the Bible.

Silimetricus, attributed to Nicethorus.
Rabanus's Treatise upon Allegories.
Several Letters of Photinus.

Commentaries upon the Holy Scripture.

Rabanus and Haymo's Comments upon most of the Books of the Holy Bible.

Wal. Strabo's ordinary Gloss upon all the Bible.
Angelmus's Comment upon the 4 Books of Kings and the Canticles.

Remigius of Auxerre's Comments upon the Psalms.

Upon the Prophets.

Paschasius's Comments upon the Lamentations and 44th Psalm
Remigius of Auxerre's Explication of the 12 Lesser Prophets.

Upon the Evangelists.

Paschasius's Comments upon S. Matthew.
Druthmarus's Comments upon the same Gospel.

Upon S. Paul's Epistles.

Claudian of Turin's Comment on the Galatians.
Sedulius's Comments upon S. Paul's Epistles.
Florus's Comments upon the same.

Historical Works.

Nicethorus's Ecclesiastical History and Chronology.
His Letter to Pope Leo III.
Theodoras Studita's Letter and Life of S. Plau.
Joseph Bishop of Thebalonica's Letter.
Narcarius's Life of Theodoras Studita.
Theodoras's Relation of a Conference, and the Martyrdom of the Patriarch Nicethorus.
Theophanes's Hymn in praise of his Brother Theodoras.
Michael Synodus's Life of S. Dionysius.
Theophylactus's Life of S. Nicetas.
S. Ludgerus's Life of S. Gregory Bishop of Utrecht.
His Relation of S. Benigne's Mission.
His Letter concerning the Life and Miracles of S. Lutharius.

Sergius's Ecclesiastical History.
Hera's Relation of the Victims of S. Wentin.

Agly's Account of the chief Actions of S. Sturm.
Eginhard's Life of Charles the Great.

His Annals, and the Story of the Translation of the Reliques of S. Marcellinus.

Theganus's Life of Lewis the Godly.
Ardo Smaragdus's Life of S. Bonifacius of Asiane.

A Relation of a Conference of the Deputies with Pope Leo about the Procession of the Holy Ghost.
Ortiegimus's Life of S. Ludgerus.

Afridun's Life of the same Saint.
Vulfmus Brevis's Life of S. Fanianus Abbot of Mair.

Paschasius's Life of Wal.
Agobardus's Letter and Manifesto about the Quarrel between Lewis the Godly and his Children.

His Letter to Ezzo.
His Epitaph on Charles the Great.

His Poem upon the Translation of the Reliques of some Saints.

Hilduin's Aropeagetics
Haymo, Bishop of Halberstadt's Abridgment of Ecclesiastical Histories.

Anscharius's Life of Wilibrodus Bishop of Brem.
Rabanus's Martyrology, and his Book of the Knowledge of the account of Time.

Wal. Strabo's Relation of the Destruction of the Temple of Jerusalem.

His Lives of S. Gallus, S. Othmarus and S. Blainmanus, with the Victims of S. W. tin.

His Lives of Rabanus and S. Lioba.
Emantarius's Translation of the Reliques of S. Philibert.

Milo's Life of S. Amandus.
Wandelbert's Martyrology.

Emantarius's Life of S. Magnus and S. Sola.
His Dialogue about the Foundation of his Monastery.

Metbedius's Life of S. Dionysius.
Hincmarus's Coronations of the Kings and Queens.

Lupus Abbot of Ferrara's Lives of S. Maximinus and S. Wigbert.

Eulogius's Lives of the Martyrs of Corduba.
Some other of his Works.

Alvorus's History of the Martyrdom of Eulogius.
Several Letters of Nicholas I. Pope.

Ignatius's Letters to the Popes Nicholas and Adrian.

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Written in *FRENCH*
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TO THE
RIGHT HONOURABLE

AND

Right Reverend Father in God,

HENRY,

Lord Bishop of LONDON;

AND ONE

Of His Majesty's Most Honourable Privy Council, &c.

My Lord,

YOUR Generosity to Strangers, which all the World owns and must admire, hath Encourag'd me to Publish these Papers under the Protection of your Venerable Name. They are of such a Nature, as may in a great measure expect a favourable Reception from your Lordship, who are one of the Fathers of our Church; And may not be ungrateful to those, who would know what Luminaries shone, and what Learn'd Men Flourish'd even in those dark and ignorant days of Christianity.

My

MR 30

The DEDICATION.

My Lord,

I will not trouble your Lordship with a long Account of Du-Pin's Performance, whom you very well understand in the Original; and much more the Fathers of whose Writings and Lives he has given us an Extract in this Collection. Whether I have done him Justice or no, your Lordship is the best Judge. Such therefore as it is, I submit it and my self to better Judgments, and Humbly Present it to your Lordship, as an Acknowledgment of the Honour I have of being one of,

My Lord,

Your Lordship's

Most Humble, and

Dutiful Servants

William Jones.

T O

TO THE READER.

THE greatest Part of the Historians, who have deliver'd their Opinions concerning the Character of the Tenth Century, have represented it as an Age of Darkness, Ignorance and Obscurity, accompany'd with Notorious Disorders and Irregularities. The Authour of a Treatise, call'd, *The Perpetuity of the Faith*, has undertaken to Vindicate it from these Censures, and to make it appear on the contrary, *That it is one of the most Happy Ages of the Church, and that it's Disorders being only such as were common to the Preceding, it has some very remarkable Advantages:* But a third Writer, who would seem to keep the middle Way between both these Extremes, appears (in my Opinion) to have come nearer the Mark. For if on the one side, the Authour of the *Perpetuity* has well observ'd, That there were Holy Men, and some clear-sighted Persons in that Century; it cannot be deny'd on the other side; That Ignorance, Vices and Irregularities were not generally very predominant. The considerable Number of Authours, who wrote; the few Works they left; the Rudeness and Barbarism of their Style; the Matters contain'd in their Dissertations; and the Complaints that even those Writers themselves make, of the Disorders which prevail'd in their Time; are evident Proofs, That the Censures pass'd upon that Century, are not without sufficient Ground: And if a due Comparison be made, between the Writers, the Works, the Subjects treated of, the Constitutions of Councils, the Church-Discipline, and the Manners of the Christians of the same Age, with those of the preceding; it cannot but be readily acknowledg'd, That it is in many Respects inferiour to them.

A 2

Tis

To the READER.

'Tis true indeed, that there were Irregularities in all the Ages of the Church, but that they were Commensurate to those which were so common in the Tenth Century; or that they were spread abroad so far, or become so general, is an Assertion, which cannot be maintain'd with any manner of probability: For who can avouch with assurance, That that Age had as great a share in Learning and Eloquence; was as fruitful in Illustrious Personages and Ecclesiastical Writers; or was as productive of Excellent Works and Regular Constitutions, as the preceding Centuries? Who would adventure to compare the Popes John IX, X, XII, and XIII. and the other Bishops of Rome, who liv'd in the Tenth Century, I will not say, to S. Leo, or S. Gregory; but even to those Popes, who were less eminent in former Times? Or who would attempt to set up *Katherius, Aito, Flodoard, Luitprand, Metaphrastes*, and other Ecclesiastical Writers, whose Number is very small, not to say in opposition to S. Athanasius, S. Basil, S. Ambrose, S. Augustin, Eusebius and Theodoret; but even to the more Common Authours of the preceding Ages? Upon the whole, it ought to be certainly determin'd, That 'tis not without good Reason, that that Century, in comparison of the fore-going, and even of those that follow it, has been generally stil'd, *The Age of Darkness, Ignorance, and Obscurity*. However it must be acknowledg'd, That 'twas not altogether Dark, and that it brought forth some Lights, which penetrated the Darkness, and dispers'd part of the Obscurity. The most Ingenious *M. Du Pin* follow'd these Luminaries, and took them for his Guides, in writing the Ecclesiastical History of the Age in which they flourish'd, and in giving an Impartial Account of the Matters treated of by them; which he has done with that Clearness, Generosity and Integrity, which is so inseparable from the Character of this Great Man.

A.

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B O O K S

A N
HISTORY
OF THE
CONTROVERSIES
AND OTHER
Ecclesiastical Affairs

Which happen'd in the Tenth Century.

A. D. 900

C H A P. I.

*An Account of the most Considerable Transactions in the
Eastern Church, during the Tenth Century.*

AT the beginning of this Century, *Leo* the Philosopher, one of the most Learned Emperors the *Greeks* ever had, govern'd the Empire of the *East*. This Prince having had three Wives successively, and no Issue Male by either of them, being desirous of a Son to succeed him, marries a fourth Wife, by name *Zoe*, by whom he already had a Son before the Nuptials. But a third Marriage being prohibited in the *East*, and *Leo* himself having enacted a Law against such as should contract such a Marriage, *Nicholas* the Patriarch of *Constantinople*, refuses to marry this Prince to this fourth Wife, deposes Presbyter *Thomas* who ventur'd to do it, and excommunicates the Emperor himself. *Leo* had recourse to the Pope for his Approbation of the Marriage, and because such successive Marriages (how often soever contracted) were tolerated in the *West*, he easily obtain'd from Pope *Sergius* the point he desired. This Pope sent his Legats into the *East* to confirm the Marriage of *Leo*; but the Patriarch of *Constantinople* would not give the least ground, nor acknowledge the Emperor's Marriage as valid, or his Son *Constantine Porphyrogeneta* as lawful Heir to the Crown. The Emperor did all he could to change his Mind, but finding him fix'd in his Resolution, he banish'd him in the beginning of the year 901, and plac'd in his Room *Euthymius*, who held the Patriarchal See of *Constantinople* till about the end of *Leo's* Reign: For *Nicholas* himself assures us, that this Prince, touch'd with the remorse of what he had done, recall'd him from his Exile, and re-establish'd him a little before his Death: In which matter he is rather to be credited, than those Authors who tell us that he was recall'd by *Alexander* the Brother of *Leo*, which happen'd after the Death of this Prince, in the year 911, the time when he was declar'd Governor to *Constantine Porphyrogeneta*. Let it be how it will, *Euthymius* fell into disgrace, and was banish'd, and dy'd shortly after: And *Nicholas's* Interest to far prevail'd, that after the Death of *Alexander*, who did not out-live his Brother above thirteen Months, *Nicholas* was re-call'd.

The Empress *Zoe*, who had taken the Government into her own hands, and had expelled the Patriarch *Nicholas* from Court in the year 914, was herself divested of her authority in the year 919, and thrust into the Monastery of Saint *Euphemia*, by *Patrick Romanus*, whom *Constantine* had made his Partner in the Throne. His son, the Clergy of *Constantinople*, were divided into two Parties, one declaring for *Nicholas*, the other for *Teu-*

By this regulation of his, which *Nicholas* enjoyed^d to his Death, which happen'd in the year 930. *Stephen* the Arch-bishop of *Amasea* was his Successor, who prefided over this Church almost three years. After his Death the Patriarchal See of *Constantinople* was design'd for *Theophilact* the Emperor's Son; but he being under age, this Dignity was repos'd by way of Trust in the hands of one *Tripho* a Monk. He being once in possession refus'd to re-

Nicepho-
rus Phocas
Emperor.

Anthony
StuditaPa-
triarch of
Constanti-
nople.

e Nicholas
s. Chryso-
berge, an
r. Sifionius
y Patriarch
e, of Constan
tinople.

One of those who wrote most was *Simeon*, Simu'd. *Metaphrastes*, so call'd from *Simethra* his turning the Antient Lives of the Saints into another sort of a Style than that *Metaphrastes* wherein they were formerly written. He was an Officer in the Palace, and High Chancellor, and flourish'd in the Tenth Century, chiefly under the Reign of *Constantine Porphyrogeneta*. For tho he had been employ'd under the Reign of *Leo*, yet he writ nothing till *Constantine's* time, as appears by the Life of *Saint Theophylus*, which is his first Piece, as is observ'd in his Panegyrick written by *Pellus*, another *Pellus* than that who liv'd in the time of *Constantine the Iconoclast*, of whom we spoke in another place. He apply'd himself to study, and enquire into the Lives of the Saints, and having made a large Collection of them, those which he did not like, but also by adding to, or substracting from, not only by casting them into a different stile, but also by adding to, or substracting from them, what he thought Convenient; and running them down into the form of a Panegyrick rather than History. We have a great many of them of his Composing, and most under his name, as well in printed Editions as in MSS.; but they are mix'd with several others, Compos'd by various Authors. There are some among the Anonymous which may be ascrib'd to him. It would be very difficult to make the distinction; had not the Ingenious *Allatius* given himself the trouble of doing it, with a great deal of accuracy, in his Dissertation concerning the Writings of the *Simons*; wherein he gives us a Catalogue of the Lives of the Saints, which, in Manuscript or Print, belong properly to *Metaphrastes*, and which of them belong to other Authors. He reckons above an hundred which are Genuine, and almost as many more that are Spurious, whose Authors are unknown; and near four hundred and fifty whose Authors he discovers. They who have a curiosity to search further into this matter, may consult *Allatius* himself: As for our part, we don't think it worth our while to croud such a tedious and useless Catalogue into our Work. Besides these Lives of the Saints, *Metaphrastes* has compos'd several Sermons on the solemn Festivals of the year, which are to be met with in Manuscripts; and a great many Hymns and Prayers which are insert'd in the Ecclesiastical Writings of the *Greeks*. He likewise digested four and twenty Moral discourses taken by from the Works of *S. Basil*, and Printed together with them; [and likewise published some of himself in *Greek at Paris, 1556*.] And in the Libraries there are a great many Collections of Moral Sentences taken out of *S. Macarius*, and an hundred one and thirty Sentences or Rules more, all compos'd by *Metaphrastes*. Lastly, *Allatius* has published nineteen Letters and several pieces of Poetry of the same Author, together with a Discourse of the Lamentation of the Virgin *Mary* on the Passion of our Saviour.

A New Historical History

John Cameniates.

John Ca. About the same time liv'd *John Cameniates*, Lecturer of the Church of *Thessalonica*, who wrote the History of the taking and sacking that City by the *Saracens* in the year 904. It was set forth by *Leo Allatus* in his collection of the *Greek Writers*.

Constantine Porphyrogenetta.

Constantine Porphyrogenetta is reckon'd one of the Authors of this Century. He was ingenious himself, a Lover of Learned Men, and very well vers'd in the Sciences. We have of his writing an History of the Image of our Saviour sent to *Abgarus* King of *Edessa*; and brought from *Edessa* to *Constantinople* in the year 944. This piece was publish'd by Father *Cambesius*, in his Collection of the Authors who wrote the History of *Constantinople*, and printed at *Paris* 1664. He likewise wrote the Life of his Grand-Father the Emperor *Basil* the *Macedonian*; which is to be met with in the Collection of *Allatus*. In the year 1617 *Maurusius* set forth several Political Treatises of this Emperors composing, viz. A Treatise concerning the Government of the Empire, directed to his Son *Romanus*; a Book of Institutions, two Books of the Dignities of the Eastern Empire, and seventeen Novels. He likewise compos'd several Historical and Political Pandects, extracted out of all the Historians, and rang'd under three and fifty Heads, of which we have only two remaining, viz. the Seven and Twentieth, which contains the Extracts of Embassies, published in Greek by *Hoeschetius*, printed at *Ausbourg* in the Year 1603, and in Latin at *Paris* in the Year 1609: And the Fiftieth on the Virtues and Vices, set forth by Monsieur *Henry de Valois*, and printed at *Paris* in the Year 1634.

Hippolitus the Theban.

Hippolitus the Theban lived in the same Century. He compos'd a *Chronicon*, several Fragments whereof are to be met with in the third Tome of the *Antiquities of Canisius*, and in Monsieur *Cotelier's* Notes. 'Tis to this *Hippolitus* that we ought to attribute the small Treatise of the Twelve Apostles set forth by Father *Cambesius* in the Second Tome of his *Additions to the Bibliotheca Patrum*, [Printed at *Paris* in the Year 1648.]

Eutichius Patriarch of Alexandria.

Eutichius the Egyptian, of the Country call'd *Said* in *Egypt*, born in the year 876, by Profession a Physician, and Patriarch of *Alexandria* from the Year 933 to the Year 940, compos'd several Treatises in *Arabic*. Those which have been Transmitted to our times, are a Treatise of Physick, a Dispute between an Heretic and a Christian, an History of *Sicily* from the time of the taking of that Island by the *Saracens*, and Annals from the beginning of the World down to the Year 937, containing several remarkable Transactions both of Ecclesiastical and Prophane History, and which he has intituled a *Methodical Dispensation*, or *Composition of precious things*, or the *Substance*, or *Marrow of History*. Selden in the Year 1642 printed at *London*, a Fragment of his Treatise concerning the Election and Ordination of the first Patriarchs of *Alexandria*, which *Eutichius* asserts had been done till *Alexander's* Time, by twelve Presbyters of that Church, who chose one among themselves for Patriarch, and laid their hands upon him. He likewise there maintains that there was not a Bishop in all *Egypt* till the time of *Demetrius*. This very Treatise has since that been published entire by *Selden*, and printed in the Year 1658 at *London*, in two Volumes in 4^o both in *Arabic* and in *Latin*. 'Tis full of Fables and very Vulgar Stories.

Nico of Armenia.

Nico of Armenia was very young, when without his Parents consent he shut himself up in the Monastery of the golden Rock, situate between *Pontus* and *Capadocia*. After he had there led for a long time a very austere life, in the Year 961, he was sent out on a Mission by his Superior. He preached in *Armenia*, and in other Provinces of the East, and from thence went to the Isle of *Crete*, where he had lately shaken off the Yoke of the *Saracens*. He purg'd this Island from those *Pagan* superstitions which were still in use among them, and brought over a great many persons to the Faith. He retir'd afterwards to *Lacedaemonia*, from whence he was sent for to *Corinth*, by his Prayers to put a stop the incursions of the

of the Tenth Century of Christianity.

Bulgarians. He dy'd in the year 998. He is said to be the Author of a little Treatise of the Religion of the *Armenians*, containing an Abridgment of their Errors, which is to be seen in Latin in the *Bibliotheca Patrum*, together with a fragment against irregular and rash communications, where he says that they recoil back on those persons who dart them out too rashly.

Nicéphorus the Philosopher.

We may likewise reckon among the Authors of this Century, *Nicéphorus* the Philosopher, who made Funeral Orations on the Death of *Anthony* Patriarch of *Antiochia*.

Moses Bar-Cephas.

Lastly, to these we may joyn *Moses Bar-Cephas* Bishop of *Syria*, who compos'd in *Syriack* a Treatise concerning *Paradise*, divided into three Books, set forth in Latin by *Masius*, Cephas. Printed first at *Amberg*, in the year 1569, and afterwards in the *Bibliotheca Patrum*. 'Tis a very large Commentary on what was said concerning *Paradise* in the Book of *Genesis*. In the first Book he treats of the *Earthly Paradise*: In the second, of the *Mystical Paradise*, that is to say, of the Mystical Significations of that which is call'd the *Earthly Paradise*; and in the last he treats of the Errors of Heretics concerning *Paradise*, and the Objections that may be brought to the contrary. In this last Book he maintains, that *Adam* was created Mortal, and that God would have render'd him immortal by his Grace, if he had not sinn'd: however, he refuses *Theodore* and *Nestorius*, who had maintain'd that the Sin of *Adam* was not the Cause of the Death of Mankind.

CHAPTER II.

An Account of the Church of Rome, and other Italian Churches during the Tenth Century.

Though Historians have differ'd in their Judgment, concerning the Tenth Century in general; yet they all agree in their accounts of the wretched State and Condition of the Church of *Rome*, and those who have been most favourable in their Censures, of *Rome* in could not but own that it was in a strange disorder. "At that time (cries Cardinal *Barb.* the Tenth *mus*) How deform'd, how frightful was the face of the Church of *Rome*! The Holy See *Genitry*, "was falln under the Tyranny of two loose and disorderly Women, who plac'd and plac'd Bishops as their humour led them: and, (what I tremble to think and speak of) "they plac'd their Gallants upon St. Peter's Chair, who did not so much as deserve the very name of Popes. For who dare say that these infamous persons, who intruded without any form of Justice, were lawful Popes? We do not find that they were chosen by the Clergy; or that they consented in the least to their Election. All the Canons of Councils were infringing, the Decrees of Popes trampled under foot, the ancient Traditions despis'd, the Customs and Ceremonies usually observ'd in the Election of Popes neglected, and the Holy See became a prey to Avarice and Ambition. In such terms as these does the sad estate wherein it was in this Tenth Century; and a long time before him, *Arnold* Bishop of *Orleans*, who probably might have been an Eyewitness of some of these Disorders, breaks out into this Complaint: "O miserable *Rome*! Thou that formerly didst hold out so many great and glorious Luminaries to our Ancestors, into what prodigious darkness art thou now falln, which will render thee infamous to all succeeding Ages?

We may trace the beginning of this disorder from the Promotion of *Formosus* to the Pope. The Ordination, which sow'd the Seed of the Divisions which afterwards ensued. This *Formosus* being Bishop of *Ofizia*, had been depos'd by *John VIII.* in a Synod held at *Rome*, and constrained to swear he would continue a Lay-man all the rest of his Life. He was depos'd for these three Reasons. (1.) Because having been sent by Pope *Nicolas I.* into *Bulgaria*, he made the King of the *Bulgarians* swear that he would not admit of any other Bishop besides himself, that should be sent thither by the Holy See. (2.) Because he had already endeavour'd to be translated from the Church of *Ofizia* to that of *Rome*, and made Parties for

for the attaining of his end, contrary to the Laws prescrib'd in the Canons. (3.) Because he had abandon'd his Church without the Pope's leave, and that having left Rome, he was suspected to have conspir'd against the Empire and the Church. This Sentence of John VIII. was repeal'd by his Successor Marinus, who re-call'd Formosus, re-establish'd him in his Bishoprick, and declar'd the Oath he had been forc'd to take to be null and void. However he still kept up the design he had laid of advancing himself to the Popedom; and he so well form'd his intrigue, that after the Death of Steven V. he had so powerful a Party as to carry it, against Sergius a Deacon of the Church of Rome, who had been elected by a great part of the Clergy. Formosus hinder'd his Ordination, drove him out of the Church, and forc'd him to fly to Tuscany to the Marquis Adalbert, who declar'd himself his Protector. Formosus was ordain'd on the 27th of May in the year 891. The year after he crown'd Guy Duke of Spoleto Emperor, and a while after conferr'd the same Title on Lambert the Son of that Prince. But no sooner was Arnulphus King of Germany slain down in Italy, but Formosus invited him to Rome, designing to make him an instrument of wreaking his revenge on those Romans who had affronted him. Arnulphus enter'd the City by force, caus'd the chief of the Enemies of Formosus to be beheaded, and was for this piece of Service crown'd Emperor by this Pope in the year 896. No sooner was Arnulphus gone off, but the Romans renew'd their Conspiracies against Formosus, who dy'd about the latter end of this year.

The Condemnation of Formosus by Stephen VI.
Boniface, whom the People put up in his stead, was a very unworthy man, who had been degraded from his Subdeaconship, and the order of Priesthood. A few days after he was Outed by Adalbert, and Stephen VI. advanc'd to the Chair. This man immediately declares himself an Enemy to the memory of Formosus; calls a Council, where he nulls all the Ordinations made by Formosus; dug up his Corps, and having dress'd him up in his Pontifical Robes, he condemn'd him as if he had been alive: and after he had censur'd him for his Ambition in quitting the Bishoprick of Ostia, and usurping S. Peter's Chair, contrary to the Canons of the Church, he caus'd him to be stripp'd of his Robes, cut off his three Fingers, wherewith he gave the Blessing, and threw him into the Tiber. A safe and barbarous Proceeding this; and such as has fill'd Horror into all those who have wrote about it. For tho the Promotion of Formosus was not agreeable to the Canons, and might prove a very ill precedent; yet such a diligenous Censely exercised to no purpose upon a dead Carcass was a certain demonstration of the Spite and Malice, or rather of the Madness wherewith his Enemies were possess'd. And in truth all this Tragedy was begun by Sergius, and supported by the Authority of Adalbert, who bore at that time the greatest sway in Rome. But his Interest afterwards grown weaker, Stephen was severely used by the Romans, and cast into Prison, where he was Strangled about the latter end of the Year 900, if his Epitaph is to be credited in the case.

Romanus and Theodor.
The Romans advanc'd one Romanus in his place, who sat but a few months on the Chair: however he had so much time as to condemn and disannul all that his Predecessor had done against Formosus. The man who succeeded him nam'd Theodoras, was of his mind, but he died within twenty days.

John IX. The War between Berenger and Lambert.
After his Death the Romans chose a Monk, Deacon of the Town of Trooli, Son of Rompealdus, who went under the name of John IX. This man seeing Italy divided by the Factions of those who made their Pretensions to the Empire, behaved himself very cautiously in the beginning of his Popedom. The Emperor Arnulphus dy'd about the end of the Year 899, and Guy of Spoleto died within a short time after, so that Italy was disput'd between Berenger, Lewis the Son of Boson, and Lambert the Son of Guy. The Princes of Italy, weary of the Government of Berenger, especially Adalbert, Marquis of Verca, the Father of another Berenger, who was afterwards King of Italy, had call'd in Lewis; but Berenger assist'd by Adalbert, Marquis of Tuscany, having hemm'd him in, oblig'd him to return, and made him renounce his Pretensions to the Kingdom. A while after Adalbert, who had supported the Interests of Berenger, re-call'd Lewis, who re-took part of Italy; but those who had invited him in, soon betray'd him, and deliver'd him into Berenger's hands, who caus'd his Eyes to be put out. Berenger twain with his success comes to Rome, and forces Pope John IX. to Crown him Emperor: But no sooner was he gone from Rome, but the Pope sent for Lambert, who resided privately in a corner of Italy, and declar'd him Emperor.

The Council of Rome and Berenger in favour of Formosus.
Since by this Action he found himself oblig'd to acknowledge Formosus for Lawful Pope, because it was he who had crown'd Lambert, he held a Council, wherein he cancell'd all the proceedings against that Pope. After he bold an undertaking, he durst not stay at Rome, where the Interest of Berenger was most powerful, but retir'd to Ravenna, where in another Council of 74 Bishops, he confirm'd what had been done at Rome. The Italians, who love to have a great many Masters, and to charge the Government, acknowledg'd Lambert, and his Forces became so considerable, that Berenger durst not attack him, but retir'd to Verona. All this happen'd in the year 904.

Benedict IV.
The year after John IX. dy'd, and Benedict IV. succeeded him, who was not upon the Chair above a year or thereabouts, and did nothing of any note. He who was set up in his Room, call'd Leo V. was Outed forty days after by one of his Domesticks, nam'd

Christo-

Christophilus. He did not enjoy this Dignity long; for that Sergius, whom we formerly Christophilus mentioned, and who had been the Competitor of Formosus, being come to Rome, seiz'd on Philus. Christophilus, put him in Prison, and stepp'd himself into St. Peter's Chair. The first thing he did was to condemn Formosus, to declare his Ordinations Null, and to cancel all that John IX. had done in his favour. Afterwards he degraded those whom Formosus had ordain'd, and either ordain'd them over again, or ordain'd others in their stead. This man is esteem'd a Monster, not only for his Ambition and the violent proceedings he was Guilty of, but also upon the account of his loose Morals. He had a Bastard by Marofia the Daughter of Theodora, who being a long time before highly in the Favour of Adalbert, bore a great Sway in Rome. This Bastard Son of his was afterwards promoted to the Popedom by the Intrigues of this Marofia, and took upon him the name of John XI. as we shall shew in the Sequel. Sergius enjoy'd the See which he had usurp'd, only three Years; he died in the Year 910. After him Anastasius came, of whom History is silent. About this time Lambert was

Sergius condemn'd Formosus.
Anastasius was of Lambert. He was a cruel tyrant, who he had taken prisoner some time before, was set at Liberty, and Berenger was of the only man who pretended to the Title of King of Italy and Emperor. The Popedom of Anastasius did not last above two years and some few months; after whose Death Landon an unworthy man was promoted to the Chair, no doubt by the Interest of Theodora. For that wicked woman made use of him to prefer one of her Favorites, nam'd John, to the Archbishoprick of

Ravenna. Let us see in what terms Luitprand relates this matter: "About this time (says he) Peter Archbishop of Ravenna, which was esteem'd the chiefest Archbishoprick next to that of Rome, sent frequently to Rome a Deacon of his Church, call'd John, to pay his due respects to the Pope. Theodora, that impudent Whore, having seen him, fell desperately in love with him, prevail'd upon him to maintain a shameful familiarity with her. While they liv'd thus lustfully together, the Bishop of Bologna dying, this John was chose in his place. But before he was consecrated, the Archbishop of Ravenna dies also; and Theodora prevails upon John to quit the Bishoprick of Bologna, and to accept of this Archbishoprick. He thereupon returns back to Rome, and was ordain'd Archbishop of Ravenna. Within a while after the Pope (nam'd Landon) who had ordain'd him dies, God calling him to give an account of his unjust Proceedings in ordaining John. Theodora upon this, that she might not be far from her Lover, made him again to relinquish the Archbishoprick of Ravenna, and to seize upon St. Peter's Chair.

John X.
Tho' John was so shamefully promoted to the Popedom, yet he enjoy'd it a long time. He was very peaceable; and was acknowledged as lawful Pope by all the Churches. But as God never suffers the Crimes of men to go unpunish'd, unless for a season, thereby to make him feel justice the more conspicuous, so the conclusion of his Popedom was tragical, and he fell by the same steps, by which he had been advanc'd. This Theodora we speak of, had two Daughters, more wicked and more debauch'd than her self, call'd Marofia and Theodora. The first of these after she had prostituted her self to Pope Sergius, was marry'd to Guy, the Son of Adalbert Marquis of Tuscany, who, aspiring to be as absolute in Rome as his Father had been before him, took it ill that Pope John should prefer his Brother Peter, and thought he gave him too great an Authority. He thereupon resolv'd to divest him of it, and taking the opportunity when the Pope was with his Brother in the Lateran Palace, with a very few attendants, he order'd an Assault to be made by the Souldiers he had rais'd, who put the Pope into Prison, having first kill'd his Brother before his face. He there dy'd some time after, either for Grief, or rather by an untimely Death. This happen'd in the year 928.

Leo VI. who succeeded him, had a design, if Historians may be credited, of restoring Leo VI. Italy and the City of Rome to its former Quiet: but he had not time for it, being upon the Chair no longer than six Months and fifteen days. 'Tis said he likewise dy'd in Prison, Stephen as his Predecessor did before him. Stephen VII, who succeeded him, enjoy'd the place but VII. two years, one month, and a few days.

Marofia, upon this vacancy of the Holy See, thought there could be no better way of John XI. making her self absolute in Rome, and raising her Family, than by placing the Son the a Monster by Pope Sergius, upon the Chair. Tho by reason of his Birth, his Age, and his Con- of a Pope. duct, he was very unworthy of that Promotion. He took upon him the Name of Lambert XI. and was ordain'd in the year 931. Some time after Guy dy'd, and his Brother Lambert was declared his Successor. But Marofia invited Hugh, Son of Count Thibault, Duke of Provence, and King of Arles, and promis'd to make him Master of Rome, in case he would marry her. He not willing to let such an opportunity slip, came forthwith to wait upon her at the Castle of Angelo, and marry'd her, tho she was his Brother's Widow. For this Hugh was the Son of Bertha, who had been marry'd first to Thibault, and then to Adalbert, the Father of Guy. The Romans receiv'd him very kindly: But afterwards finding he put the slight upon them, they sought nothing so much as an opportunity of presenting themselves of his Government. Soon after an opportunity presented it self: For Alberic, who was likewise the Son of Marofia, being disgusted with his Father-in-law, for

Alberic the Roman to throw off the Yoke of King Hugh, representing to them how deep a disgrace it was for Romans to be subject to the Burgundians. They thereupon quickly abandoned his Interest; and having chosen Alberic their Leader, they set upon the Castle of St. Angelo, with so much expedition, that Hugh having not time to throw any of his Troops into the place, was forc'd to provide for his own safety. Marofia was seiz'd upon by Alberic's Order, who likewise secur'd his Brother, Pope John, and kept him close Prisoner during the remainder of his Popedom, which expir'd in the year 935. The City was govern'd a long time by Alberic, who changed the form of the Government, made himself Consul, and commanded in chief with a Prefect and Tribunes.

The Wars of Italy.

Whilst these things were in Action, Italy was disputed between several Princes, who all pretended to the Sovereignty thereof. The Italians being weary of the Government of Berenger, in the Year 924, conferr'd the Sovereignty on Radulphus King of Burgundy, Grandson to Conrad and Adelaide the Daughter of Lewis the Godly. Berenger seeing himself turn'd out of Possession, brought the Huns into Italy, who haras'd all Lombardy; but having pass'd the mountains, they were defeated by Radulphus in *Languedoc*. At the same time Berenger using his Endeavours to re-entrate himself in the Kingdom of Italy, was slain by his own men at *Verona*. After his Death the Title of Emperor of the West was not conferr'd on any one, at least not by the Pope and Italians, till *Otho I.* in the Year 962. By Berenger's Death Radulphus became sole Sovereign of Italy, but the Inconstancy of the Italians, which always put them upon driving out one Sovereign, by another, caus'd them to submit to Hugh Count *Aries*, Son to Count *Thibault* and *Bertha* the Daughter of *Lotharius II.* Radulphus after he had receiv'd Intelligence that they had traitorously kill'd his Father-in-law, *Burchard* Duke of *Suabia*, retir'd to his own Kingdom of Burgundy, and left Hugh in quiet possession of Italy. We have already shewn after what manner he became master of Rome, by the means of *Marofia*, and also how he was outed by Alberic. Hereveng'd himself on *Lambert* the Brother of *Guy* the affront he receiv'd from his Sister-in-law, and having apprehended him, he caus'd his Eyes to be put out, and bestow'd the Dukedom of *Tuscany* on his Brother, who prov'd no more faithful to him than *Lambert*. The Italians presently re-call'd King Radulphus, who put himself into a posture of re-entring Italy, and of engaging in a fresh War with King Hugh; but these two Kings thought it most proper to come to an accommodation, on condition that Radulphus should renounce his pretensions to the Kingdom of Italy, and Hugh should yield to him all the Country he had then in possession beyond the *Alpes*. Notwithstanding this accommodation, the Italians continuing still resolv'd to abandon Hugh, invit'd *Arnulphus* Duke of *Bavaria*, the Bastard Son of *Arnulphus* the Emperor, to come and take possession of the Crown. This Prince enters into Italy with an Army and advances as far as *Verona*, where he was received by Count *Milo* and *Ratherius* Bishop of the place. Hugh came immediately with an Army and lay down before the place, and having defenc'd a considerable party of the Troops of *Arnulphus*, he oblig'd him to think of making his Retreat, and of taking Count *Milo* along with him. The Count no sooner understood his Design, but he went over to King Hugh, and *Arnulphus* perceiving he was abandon'd by him, withdrew in great haste to *Bavaria*. The City of *Verona* immediately surrender'd to King Hugh, who sent *Ratherius* Bishop of that City, a Prisoner to *Pavia*. Hugh, puff'd up with this success, after he had caus'd his Son *Lotharius* to be proclaim'd King, endeavour'd to surprize the City of Rome, and Besieg'd it; but perceiving he could not have his Aim, he treat'd with Alberic, and gave him in Marriage his Daughter *Elda*, in hopes, that afterwards he might make himself Master of Rome; but Alberic, as subtle a Politician as himself, would not relinquish the place, nor put it into the Hands of his Father-in-law.

Manassia.

Leo VII.

Stephen VII.

Much about this time *Manassia*, Archbishop of *Aries*, King Hugh's Kinsman, thinking he might make his fortune greater under the Government of his Kinsman, quitted his Church at *Aries*, and comes into Italy, and obtain'd, contrary to all form of Law, the Bishopricks of *Verona*, *Trent*, and *Mantua*, to which he annex'd the Marquisate of *Trent*.

Whilst Alberic govern'd Rome, the Holy See was fill'd by Popes of a blameless life; but they found themselves in a Capacity of wishing, rather than of doing good. *Leo VII.* who succeeded *John XI.* in the year 936, was call'd by *Flodoard* the Servant of God. His good Intention was apparent by his sending for *Odo* the Abbot of *Cluny*, to manage the Treaty between Hugh and Alberic. He likewise wrote two Letters, of which we will speak hereafter, which shew him to be a lover of Ecclesiastical Discipline. The pontificate of this Pope lasted no longer than three years and a few months. The Romans chose in his place in the year 939 a German, who went under the name of *Stephen VIII.* This Election was very highly reprobated by Alberic, who thought that a Roman would have been more for his Interest: Therefore, suspecting that he favour'd Hugh, and held a private correspondence with *Orto*, he caus'd him to be ill treated. They mangled his Face barbarously, and render'd it to deform'd, that he durst not appear any more in publick. This Pope sent a Legat into France call'd *Damafus*, to the Princes of France and Burgundy, exhorting them to acknowledge *Lewis*, the Son of *Charles* the Simple for their Lawful King, and

and threatening to excommunicate them, if they did not do it. He likewise sent for *Odo* again into Italy, to mediate the Peace between Hugh and Alberic, but all to no purpose, for both *Odo* and the Pope dy'd before it was concluded.

Marinus II. succeeded Pope *Stephen* in the year 943, who was reputed to be a man of singular Piety; and we have an account in the life of *St. Ulric*, Bishop of *Ausbourg*, that he foretold to this Saint the Death of his Predecessor *Adalbert*, and wish'd assur'd him that he should succeed him; which happen'd thirty years before he was Pope. All the time of his Popedom he was very serviceable to the Church of Rome, in reforming the Clergy and the Monks, in repairing Churches, and in taking a particular care of the poor. He did likewise what he could to promote Peace among the Christian Princes. He concluded that betwixt *Alberic* and Hugh, and wrote several Letters in order to make up the breach between *Alberic* and Hugh, who endeavour'd to enter Italy, and *Lotharius*, the Son of Hugh, *Otho* King of Germany, who endeavour'd to enter Italy, and *Lotharius*, the Son of Hugh, who oppos'd his design. He call'd to Rome the Prior of Mount *Cassin*, and bestow'd on him the Government of the Monastery of *S. Paul in Rome*. This likewise laid that he wrote a Letter to *Sico* Bishop of *Capua*, wherein he charges him with his ignorance of the Canons; with his want of Learning; with his holding too great an intimacy with secular persons; and with his having endeavour'd, contrary to all form, to confer a Benefice on one of his Deacons, which belong'd to a Monastery. He granted several Privileges to the *Benedictin* Monks, whom he favour'd in a great many instances.

Agapetus II. who succeeded *Marinus*, was likewise a holy man, who govern'd the Church *Agapetus II.* of Rome with a great deal of prudence. He sent into France a Bishop, whose name was *Marinus*, to assist in the quality of a Legat in that Council held at *Ingelheim* in the year 948. About the Contentions between King *Lewis* and Prince *Hugh*; and Hugh of *Vermandois* and *Artaud*, pretenders to the Archbishoprick of *Rheims*. The cause was there determin'd in favour of *Artaud*, who was excommunicated; and a Letter was written to Prince *Hugh* the clear an Intruder and excommunicated; and to his Adherents, to admonish them to *White*, in the name of the whole Council, and to his Adherents, to admonish them to return to their Allegiance, under the pain of excommunication. The Sentence of this Council was confirm'd the year following in a Council held by *Agapetus*, wherein Prince *Hugh* was excommunicated, till such time as he should give satisfaction to King *Lewis*.

Under this Pope's Pontificate Italy felt another Revolution. *Adalbert*, Marquis of *Toscany*, had two Sons, *Berenger* by *Gilla*, the Daughter of *Berenger* King of Italy; and *Asselard* by *Ermenegarda*, Daughter of the Marquis of *Tuscany*. These two Princes inherited together the power of their Father and Grand-Fathers by the Mother's side, and govern'd a part of Italy. The first was prudent, ingenious and politic; the second was valiant and bold. King *Hugh* had marry'd his Niece *Villa*, the Daughter of *Boson* to *Berenger*, but he began to be jealous of the growing Greatness of those two Brothers, and resolv'd to put a stop to it. He began with *Anschaire*, whom he caus'd to be slain by his own de- *Spoleitans* and *Camerines* to revolt, defeated the Troops he had rais'd for his own defence, and kill'd him in the Skirmish. *Berenger*, desirous to revenge the Death of his Brother, conspir'd against King *Hugh*. This Prince having intelligence thereof, took up a resolution in his Council to lend for him, under pretence of making up a Reconciliation, and then to put him to death; but his young Son *Lotharius*, who had been present in Council, could not forbear advertising *Berenger* thereof, who, upon the receipt of this Intelligence, fled forthwith to *Herman* Duke of *Suabia*, who presented him to King *Otho*. *Hugh* sent to demand him, but *Otho* was so far from delivering him up, that he took him under his Protection. A while after *Berenger* returns to Italy, at the head of some Troops; he having laid Siege to a Fort which was held out by *Adelard*, the Clerk of *Manassia*, he became Master of it, by promising the Archbishoprick of *Milan* to that Bishop, and to the Clerk the Bishoprick of *Cume*, in case he should become Master of Italy. But with these hopes, *Manassia* importunes the Princes of Italy in his behalf. *Milo* Count of *Verona*, was the first who declar'd for *Berenger*, and receiv'd him into his City. The Bishop of *Milan* follow'd his example, as did likewise the City of *Milan*, where the Princes of *Italy* came to wait on *Berenger*, having desert'd King *Hugh*, who was retir'd to *Pavia*. From this place he sent his Son *Lotharius* to *Milan*, conjuring *Berenger* and the Princes of *Italy*, to acknowledge him for their King; and that for his own part he had taken a resolution to retire into *Provence*. The people mov'd with compassion towards *Lotharius*, who was not then above fourteen or fifteen years old, acquainted him, that he might with the content of *Berenger*; and they wrote to *Hugh*, acquainting him, that he might (if he pleas'd) reside still in Italy. This *Berenger* order'd, with a design of seizing upon *Treasures*, which he was carrying off to *Provence*: for *Hugh* and *Lotharius* were only titular Kings, while the whole power of governing was lodg'd in the hands of *Berenger*. *Hugh* could not bear this, but cunningly retir'd into *Provence*, where he dy'd a short time after; leaving his Estate to his Niece *Bertha*, the Widow of *Boson*, Count of *Aries*. This Revolution happen'd about the year 945. *Lotharius* still retain'd the name of King of *Italy*, but did not long enjoy it; for about four years after, whether out of grief to see himself slighted, or whether by the means of some poison, he fell mad, and dy'd a childless, about

A New Ecclesiastical History

the latter end of the year 949. Berenger presently caus'd himself to be proclaim'd King, and to be crown'd with his eldest Son *Adalbert*, and that he might render his new Authority the stronger, he sought in Marriage for his Son, *Adalaid*, the Widow of *Lotharius*, Daughter to *Radulphus* II. and Sister to *Conrad*, Kings of *Burgundy*. This Princess having refus'd the offer, he besieg'd her in *Pavia*, took her, and sent her Prisoner to a Castle call'd *de Garde*: however she escap'd thence by the help of a Priest, and fled to *Abbo* her Kinsman, who undertook to defend her in the Force of his Forces. She secur'd her self. Berenger immediately sat down before the place with all his Forces. But in the second year of the Siege, this Queen seeing her self reduc'd to the last extremity, sent to beg King *Orbo's* Assistance, and with her self offer'd him the Kingdom of *Italy*. The love of Glory rather than Interest inclin'd this Prince to cross the Mountains. He delivers *Adalaid*, marries her, and takes her along with him into *Germany*, leaving his Army with *Conrad*, Duke of *Lorraine*, to make an end of the War. *Conrad* press'd his Army with *Berenger* and his Son, that they were forc'd to lay down their Arms, and submit to *Orbo*, whom they went to wait upon in *Germany*. He having given them an Oath of Allegiance and fealty, restor'd their Kingdom to them, only excepting the *Veronese* and *Friul*, which he gave to his Brother the Duke of *Bavaria*.

During all these Revolutions in *Italy*, *Rome* was very quiet under the Government of Pope *John Alberic*, who would not suffer *Orbo* to enter the place, though the Pope *Agapetus* had invited him thither. The Death of *Alberic*, which happen'd in the year 954, made no alteration in *Rome*, for his Son *Othavian*, not above 16 years old, having taken his place, continu'd the same form of Government: and not satisfied with the Temporal power, he was minded to annex to it the Spiritual Authority, by getting himself advanced to St. Peter's Chair, after the Death of *Agapetus*, which happen'd in the year 955. He was not at that time above 18 years of age at most, and was the first Pope that changed his Name, by assuming that of *John*. He was truly the Twelfth of that name, though several count him the Thirteenth, being led into that mistake by the fabulous story of Pope *John*. This Man was so far from having any of those qualities requisite for so great a Dignity, that he was a Monster in Debauchery and Irregularity. He began with making War against *Pendula*, Prince of *Capua*, in order to turn him out of his Estates: but his design did not succeed, and he was forc'd to retire, and to sue for Peace. The Power of *Berenger* and *Adalbert* became so great, that they began to be a Terror both to the Pope and the *Romans*. Ever since *Orbo* had re-establish'd them in the Kingdom of *Italy*, they had continued to conspire against him and cruelly to oppress their Subjects. *Orbo*, willing to bring them to Subjection, had sent his Son *Lotharius* into *Italy* to give them Correction. This young Prince had almost chas'd them out of their Dominions, when he dy'd in the year 958, not without suspicion of being treacherously murder'd, and so left his Conquest imperfect. After his Death, *Berenger* and *Adalbert* were possessor of his Kingdom, and continued to exercise their Tyranny not only to the rest of *Italy*, but also to the *Romans*. This was the reason why *John XII.* sent two Legats to *Orbo*, praying him ardently for the Love of God, and the Apostles St. Peter and St. Paul: (they are *Laity* and words) to come and deliver the Church of *Rome* from the insupportable Tyranny of these Tyrants, and to restore it to its primitive health and liberty. *Walbert*, Archbishop of *Milan*, turn'd out of his Church by that *Manasser*, we formerly mention'd, and *Adalbert*, Bishop of *Como*, turn'd likewise out of his Bishoprick, and several other Lords and Knights of that *Democracy*, went at the same time to prefer their complaints to *Orbo*; who being affected with the miseries of *Italy*, which d' thence, after he had crown'd his Son *Orbo* at *Verone*, though a lad of but about seven years of Age, upon his Arrival *Orbo* at *Verone*, his father and his Son, being abhorred by his Subjects, withdrew from the Towns and the open Country, and serv'd themselves each of them to a Citadel. *Orbo* was every where receiv'd with great Acclamations, recover'd *Pavia*, was crown'd King of *Lombardy* at *Milano* by the Archbishop, and from thence he march'd to *Rome*, where he receiv'd the Imperial Crown at the beginning of the year 962, at the hands of *John XII.* with the Universal Acclamations of both Clergy and *Laity*. He spent some time there with the Pope, and having restor'd to the Church of *Rome* that which of right belong'd to it, according to his promise, he made Pope *John* and the principal men of the City to swear by the Body of St. Peter, that they would bear true Allegiance to him, and never furnish *Berenger* or *Adalbert* with any Supplies. After this he return'd to *Pavia*, with a full design of putting an end to the War, by taking those Castles which still held out for *Berenger*, and began with taking the City of St. *John*, whither *Berenger's* Wife was retir'd, and to be forc'd to fly to the Church of *Novara*. In the mean time, *Adalbert*, feeling for assistance in every place, retir'd at last to the *Saracens*; and under them forc'd Pope *John* to some other place, and so this Pope, whose inclinations and intentions did not suit with those of his Party, (This Pope, whose inclinations and intentions did not suit with those of the Emperor *Orbo*, being as much a Slave to Vice and Debauchery, as that Prince was a Slave to Goodness and Virtue: This Pope, I say, that he might have the liberty of selling his Faith, made privately a League with *Adalbert*, and invited him to *Rome*, promising upon Oath to aid him against *Orbo*. The Emperor being inform'd of it, sent several of his Attendants to *Rome*, to know what were the reasons which inclin'd the

of the Tenth Century of Christianity.

Pope to enter into an Alliance with *Adalbert*. And when the *Romans* could give no other account, than that it arose only from the contrariety of Pope *John's* Morals and Conduct, to those of the Emperor; that Prince return'd this prudent Reply: "The Pope is as yet but a Child, he may be better'd by the Examples of good men; I hope to reclaim him by his extravagancies by a good honest reproof, and by wholesome Advice, and then "we will say with the Prophet, Behold the Change made by the Hand of the most High. So without troubling his head much with the secret practices of the Pope, he laid Siege to the Castle of *Leo* in *Umbria*, whither *Berenger* and *Demerius*, one of the principal *Roman* Lords, chief Secretary of the Church of *Rome*, and Cardinal *John* a Deacon, who had fail'd in the future he would be another kind of man: He gave them likewise orders to complain of the Emperor's retaining Bishop *Leo*, and Cardinal *John* a Deacon, who had fail'd in their Duty towards him; and of his not keeping the promise he had made him, because he caus'd those whom he took to take the Oath to himself, but not to the Pope. The Emperor return'd this Answer, "That he was glad of the promise which the Pope had made him of reforming, and becoming a better man for the future: That for his part he had religiously observ'd his promise; that he had indeed promis'd to restore to the Church of *Rome*, all the Territories which of right did belong to it; but before he could do that, he must first take them, and render himself Master of them: That he had neither seen the Bishop nor the Cardinal, whom they charg'd him with entreating; on a Negociation against him, they had been taken at *Capua*, together with others whom the Pope sent to the *Humani*, to engage them to fall upon him: That these proceedings were prov'd by Letters sign'd by the Pope, and when they sent two Bishops to *Rome*, to make an ample justification for him; with orders, in case the Pope would not believe what they told him, to offer to prove it by the Combat of two Champions. *John XII.* receiv'd these Envoys very coldly, and to amuse the Emperor, he sent to him eight days after *John* the Bishop of *Novara*, and Cardinal *Benedict* a Deacon, to Negotiate with him. Before they return'd, *Adalbert* came to *Civita Vecchia*, and from thence to *Rome*, where he was receiv'd very kindly by the Pope. No sooner had the Emperor intelligence thereof, but he comes to *Rome* with his Forces in August 963, being invited by the *Romans* themselves, part of whom had seiz'd the Castle of St. Paul, and held it out against *Adalbert*. Upon his arrival, *John XII.* and *Adalbert* went off; the *Romans* receiv'd *Orbo*, and took a new Oath of Allegiance to him, promising that they would neither chuse nor ordain any new Pope without his consent and approbation. Three days after, upon the request of several Bishops of *Italy*, and the people of *Rome*, he held a grand Council in St. Peter's Church, where there met the Emperor, for the Archbishop of *Aquila*, who was fall'n sick in Town; *Radulphus* the Deacon, *Walbert* Archbishop of *Milano*, *Peter* Bishop of *Parma*, with about 33 *Italian* Bishops more, fourteen or fifteen Cardinals, and a great many Officers of the Church of *Rome*, with several Lords and a Representative for the people. The Emperor demand'd of the Assistants, why the Pope was not present in this Council; they reply'd, that they wonder'd he should ask them a thing which was so well known to the whole World: That *John* was not one of those, who being cover'd with Sheep's clothing, are inwardly Ravenous Wolves; but that he committed publicly and in the Eye of the world diabolical Actions, without putting himself to the trouble of concealing them. The Emperor told them it was but reasonable to express in particular, the heads of his Accusation, and afterwards to debate what ought to be done. Then Cardinal *Peter* a Priest, said he had seen him celebrate the Mass without communicating: *John* Bishop of *Narni*, and a Cardinal Deacon of the same name, declared that they had seen him ordain a Deacon in a Stable extra tempore: *Benedict*, and the other Priests and Deacons of *Rome* declared, that they knew him to have conferr'd Orders for Money, and to have ordain'd a Child of ten years old Bishop of *Todi*. That it was not necessary to bring Witnesses to attest these Sacrileges, since they were so visible, that all that could be said about them would not express the one half of what they would appear to be. As for the Adultery whereof he was accus'd, they said, that indeed, they were not Eye-witnesses of the Fact; but that they knew for certain, that he had abus'd the Widow of *Ranier*, *Stephanus*, his Father's Concubine, the Widow *Ann* and her Neice, and that he had made his Court the Eyes of *Benedict*, his spiritual Father, whereof he dy'd: that he had cut off the Privy-Members of Cardinal *John* the Subdeacon, whereof he likewise dy'd: that he had been the cause of a great many Fires; and that he was seen with a Sword in his hand, an helmet on his head, and a Coat of Mail on his body. The Clergy and *Laity* there present cry'd out that they had seen him drink a health to the Devil, and swear by the Heathen Gods in his play at hazards: that he never took care to say his Office, or to make the Sign of the Cross. Upon these accusations, the Emperor order'd *Laity* and Bishop

The Council of Cremona to tell the Synod in *Lain* (for they could not understand the *Saxon* Language, in which he spoke) that he conjur'd them in the name of God, the Blessed Virgin, and the Apostles to advance nothing against the Pope, but what was certain and would bear good proof. They all replied that they were willing to be Anathematiz'd, if Pope *John* were not guilty of the Crimes laid to his Charge, nay and of far more shameful and horrid than had been mentioned. That if he would not believe them in this, yet that could not be call'd in question of which the Emperors whole Army were Spectators, viz. that he appeared in Armour from Top to Toe at the Head of his Forces; and that if the *Tiber* had not between him and the Emperors Army, he would have been taken prisoner in that Equipage. The Emperor acknowledg'd that this was true, and all his Soldiers were Witnesses to it. The Synod were of Opinion that it was necessary to write to the Pope, that he might come and clear himself of the Crimes laid to his Charge. The Letter was written in the name of the Emperor, of the Bishops of *Liguria, Tuscany, Saxony, and France*, who resided then at *Rome*. They acquainted *John*, to whom they gave the Title of *Pontifex Summus*, and that of *Universal Bishop*, that having demanded of the Clergy and Laity of *Rome* the reason of his absence, they had related such abominable things of him, as would make the most impudent to blush: that he was accused of Homicide, of Perjury, of Sacrilege, and of Incest with two of his Relations: That it was likewise reported of him, that he had drank a Health to the Devil, and sworn by *Jupiter, Venus*, and the other Heathen Deities in his play at hazards: that they earnestly intreat him to come and clear himself of these Accusations, adverting him upon Oath that nothing should be done against him but what was agreeable to furing him upon Oath that nothing should be done against him but what was agreeable to the Canons. This Letter bears date *November 6. 963*. Pope *John XII* having Received it, return'd this answer. "We hear you design to make another Pope; but if you do, I excommunicate you by the Almighty God, so that you shall not be capable of ordaining any man, or of celebrating the Mass. This Letter being remitt'd to the Synod, to which the Archbishop of *Treveri*, and three Bishops of *Emilia and Liguria* were likewise come; they made the Pope this Reply: That the Letter he had sent was a sign of his folly and want of Prudence: that he should have alledg'd some reasonable excuse of his absence, and sent his Deputies to give the Synod an account thereof: that they would submit to him, provided he delay'd not coming to clear himself of the Crimes laid to his charge; but that if he would not do that, they would not value his excommunication, which they might with Justice retort upon him. This second Letter of the Council to the Pope bears date *November 20.* and was sent by Cardinal *Adrian* a Priest, and Cardinal *Benedict* a Deacon: They went as far as *Tiber* to give it him, but they could not meet with him there, for he was rid into the Country before they came. Wherefore not meeting with any person that could inform them where he was gone, they brought the Letter back to the Council, which was sitting a third time. The Emperor presented to them the Complaint which he in particular had to prefer against *John*, viz. That forasmuch as that Pope had sent for him to assist him against *Adalbert*, and had afterwards taken an Oath of Allegiance to him, yet he had since invited this same *Adalbert* to *Rome*, and put himself at the head of the Revolters. Then the Bishops, the Clergy, and the Laity of *Rome* said, that it was necessary to cure this extraordinary Wound, by as extraordinary a Remedy: That if the debauch'd Morals of Pope *John XII* had injur'd the Emperor only, he might have met with some toleration; but since he was the ruin of so many, by the fearful and bad example he had given, they requir'd the Emperor that this Monster (whom it was impossible to reclaim from his Vices) should be turn'd out of his room. The Emperor approv'd of this Resolution, and declar'd it was his desire, that they would chuse one who was worthy of sitting in St. Peter's Chair. He had no sooner done speaking, but those who were present cry'd out unanimously, that they chuse the Venerable *Leo*, chief Secretary of the Church of *Rome*, to be their Pastor, and Sovereign, and Universal Pope of the *Roman* Church, rejecting *John* the Apostate because of his irregular Life. Having repeated this their Vote three times, they, according to custom, conducted *Leo* to the *Lateral* Palace, consecrated him afterwards in St. Peter's Church, and took an Oath of Fidelity to him. After this the Emperor *Orto*, supposing he had nothing more to fear in *Rome*, dismiss'd part of his Troops, that they might not be a grievance to the people; but the *Romans*, won over by the promises of *John*, soon after: role up in Arms, and made Barricades to inclose and cut off *Orto*. But he was rescu'd by the bravery of his Troops, defeated the Seditious, kill'd part of them, and oblig'd the people to give him Hostages. Pope *Leo* the Eighth of that name, willing to ingratiate himself with the people, prevail'd so far with the Emperor by his intreaties, that he perswaded him to restore the Hostages before his departure. But no sooner was this Prince withdrawn to pursue *Adalbert*, who lurk'd about *Camerin* and *Spoleto*, but the Women whom Pope *John* had debauch'd, stirr'd up the people to revolt afresh. The Seditious had a design of putting *Leo* to death, and receiving *John*; but the former found means of flying to the Emperor: as for the latter, he no sooner enter'd *Rome*, but

Nos Audivimus dicere, quod vos vultis alium Papam facere. Si hoc facitis: excommunicamus de Deo Omnipotentem ut non habeatis licentiam ullam ordinare, & Missam celebrare.

The Ordination of Pope Leo VIII.

but he us'd the Friends of *Leo* very barbarously, among others Cardinal *John* a Deacon, the *Rebe-* whole right-hand he caus'd to be cut off; *Afo* chief Secretary, whose Tongue he cut out, *Habib-* and cut off two of his Fingers and his Nose; and *Orger* Bishop of *Spires*, whom he caus'd *me* to be whipp'd cruelly, and would not let him go, but in hopes by his means to obtain the Pope *John* Emperor's pardon. *John* to authorize his Proceedings by an Act that should have some XII. shew of Justice, held a Synod *February 26.* in the year 964, where assisted sixteen Bishops of *Italy*, and some Cardinals. These Prelates, devoted to the will and pleasure of this Pope, condemn'd the Synod which had depos'd him, and elected *Leo* in his stead: They pronounc'd a Sentence of Deposition against those whom he had ordain'd to the Council: he declar'd his Ordinations null: conveni'd those whom he had ordain'd to the Council; and after they had oblig'd them to declare in writing, that he who had ordain'd them, having no power to do it, had not conferr'd any Order upon them, they stripp'd them of their habits: they constrain'd *Benedict* Bishop of *Porto*, and *Gregory* Bishop of *Albania*, to confess they had done amiss in ordaining *Leo*, and they suspend'd them for a time: and because *Sico* Bishop of *Offia*, who was one of those that had ordain'd him, did not appear before the Synod, they declar'd him depriv'd of his Priesthood, without any hopes of being restor'd: they declar'd all those who had contributed to the Ordination of *Leo*, or favour'd him, or acknowledg'd him afterwards, to be depos'd or excommunicated.

The Emperor *Orto* being inform'd of what pass'd at *Rome*, prepar'd for his return thither, to punish *John* according to his desires; but God prevented his Vengeance, for that infamous wretch receiv'd a mortal Wound as he was sporting himself one night with a Lady out of Town, of which he dy'd within eight days after, on the fourteenth of *May*, without receiving the Sacraments. The *Romans* persisting in their revolt, were before *Benedict* hand with the Emperor, by choosing Cardinal *Benedict* a Deacon, and placing him upon the Anti-Papal Chair, upon his promise of never quitting it. A while after the Emperor came with his Army, sat down before *Rome*; and without being terrified at the Excommunication thunder'd against him by *Benedict*, he continu'd the *Romans*, pinch'd with Famine and want of necessaries, to open the City Gates unto him on the 23 of *June*. As soon as he enter'd *Rome*, that he might do nothing irregular, he held a Synod, where he caus'd *Benedict* to be depos'd and brought in his Pontifical Habit. He demanded of him by Cardinal *Benedict* the Arch-deacon, by what Authority, and according to what Laws he had usurp'd that Dignity in the Life of Pope *Leo*, whom he himself had elected, and why he had violated the Oath he had taken with the rest of the *Romans*, not to chuse any Pope without the Consent of the Emperor. *Benedict* acknowledg'd his fault, and begg'd the Emperor's Pardon, he divested himself of his Pontifical habit, and put them, together with the Pastoral Rod, into *Leo's* hands. *Leo* divested him likewise of his Cope, and declar'd him depriv'd of all Sacerdotal and Priestly Dignity, leaving him only the Order of Deacon, in consideration of the Emperor *Orto*; but he prohibited him from staying at *Rome*, and banish'd him. This Council by a solemn Decree, related by *Gratian*, granted to the Emperor the right of choosing a Pope, and of investing Bishops and Archbishops, and forbade the choosing a Pope without his Consent, or ordaining a Bishop elect, till he should receive investiture from the Emperor. There is another Decree of Pope *Leo*, whereby he grants to the Emperor *Orto* all that *Pepin* and *Charlemagne* had given to the Church of *Rome*; but this is such a dubious Piece, as deserves no credit.

Orto having thus quieted the City of *Rome*, departed thence after the Festival of St. Peter, in order to return to *Lombardy*, taking along with him the Antipope *Benedict* as Prisoner, and carrying off with him a great many Bodies of the Saints. He lost in his March a great many of his Men by Sickness, kept his *Carlinas* at *Paris*, and the next year return'd into *Saxony*, after he had given his Instructions for the Affairs of *Italy*. *Benedict* dy'd at *Hamburg* in July 965, after he had edified the *German* by his Piety, and made it appear that he deserv'd to have been Bishop of *Rome*, if he had been rais'd to that Dignity according to the Canon. *Leo* dy'd likewise the same year. After his Death the *Romans* sent Deputies to the Emperor *Orto*, to know his pleasure concerning the Election of a Pope. Some Authors have writ, that *Benedict* not being dead when *Leo* dy'd, the Emperor *Orto* had a design of re-establishing him, if he had not dy'd in the very interim. Let the case be how it will, *John* Bishop of *Narni*, who was his Creature, was the man whom he design'd to advance to that Dignity; and 'tis very probable that he told his Intention to the *Roman* Deputies. He was thereupon elected, and plac'd in the Holy See, and is the Thirteenth of that Name. But whereas he was supported by the Emperor, and wedded to his Interests, he treated very haughtily the principal Lords of *Rome*, who affect'd to retain the Liberty they enjoy'd under *Alberic*. This was the reason why they declar'd against this Pope, and resolv'd to turn him out of his Popedom. They caus'd him to be arrest'd by *Roger* the Prefect of *Rome*, being assist'd by *Jeffry* Count of *Campagna*, whither *John* was sent Prisoner. This *Jeffry* being kill'd some time after, and *Roger* being dead, the *Romans* being afraid of the Emperor *Orto*, who was preparing to come into *Italy*, let the Pope at liberty, and permitted him to return to *Rome*. However this did not hinder the Emperor from coming by great marches

The Tragical Death of Pope John XII.

Benedict is *Leo VIII.* *re-establish'd.*

John XIII.

The Council
of Ravenna
in the year
557.

Donus and
Benedict
VI.

Boniface
the Upriser
noted by Be-
nedict.

The Wars
and Death
of Orto II.

Orto III.
crowned
Emperor
John XIV.

Boniface
returns to
Rome.

marches to *Rome*: upon his arrival he arrested the Consuls, the Prefect, and the *Decemviri* (a Body of ten men who were instead of a Senate, and the Grand Council of the City): He punish'd them after an exemplary manner, for he sent the Consuls and the Prefect Prisoners to *Germany*; and after he had caus'd the last to be shamefully dragg'd and whipp'd through the Streets of *Rome*, he hang'd up the *Decemviri*. This reported that he likewise order'd the Bodies of *Trojan* and *Roger* to be dug up, and after they were dragg'd through the City, to be cast into the Goggon-floze. Having by these severe Proceedings struck an Awe into the minds of the *Romans*, after he had kept his *Christmas* in the year 966 at *Rome*, he went to *Ravenna* with Pope *John*, where he held a Synod about *Easter*, 966 at *Rome*, wherein several Regulations were made in the Ecclesiastical Discipline and the Emperor restor'd to the Church of *Rome* the Towns and Territories, which had been granted it formerly by *Pepin* and *Charlemagne*. They likewise excommunicated *Harold* Archbishop of *Saltsburgh*, because he would officiate and wear the Pall, tho he had lost his sight; and because, being charged with several crimes besides, the Popes had prohibid him from exercising any Episcopal function, and *Fredric* was put in his place, who was now Confirmd. They likewise rais'd the Bishoprick on which the Town of *Magdeburgh* depended, to an Archbishoprick, by the Consent and Approbation of *Hatto* Archbishop of *Meyence*, and *Hildevard* Bishop of *Halberstat*. From *Ravenna* the Emperor went into *Tuscany*, and sent for his Son *Orto*, in order to have him crown'd Emperor by the Pope, which Ceremony was perform'd at *Rome* in the *Christmas* holidays, in the year 967. After this Expedition of *Orto*, Pope *John* enjoy'd the Popedom very quietly whilst he liv'd. He rais'd the Bishoprick of *Capua* to an Archbishoprick, in recompence of the kind usage he met with there during his Imprisonment. He sent a Legat into *Polonia*, to instruct the *Polonians*, who desir'd to be converted. He likewise sent a Legat to the *Vandals*, and wrote several Letters, wherein he recommended to the Bishops the observance of the Church Discipline. 'Tis observ'd that he with a certain Ceremony blest a new Bell belonging to the Church of Saint *John* of the *Lateran*, and that this is the first instance we have of such Benedictions, on which the Title of *Christifying* was afterwards improperly impos'd. This Pope dy'd September 6. 972. *Donus* alias *Domnus* succeeded him, who dy'd at the end of three months, without having done any thing of note. After him *Benedict* VI. had the Popedom: some there are who pretend, that he was in possession of it before *Donus* dyed. Let the case be how it will, he surviv'd him, but came to a tragical end. For *Orto* dying May 7. 973, a Roman Lord of great Authority, nam'd *Cincius*, caus'd the Pope to be seiz'd on, and committed him Prisoner to the Castle of *St. Angelo*, where he was strangled some few days after.

This bloody design was put in Execution by the insinuation of *Franco*, surnam'd *Boniface*, a Cardinal Deacon, whom *Gerbert* terms the most impious monster of Mankind, who rather deserv'd the name of *Maleface*, than that of *Boniface*. This man, tho all o're besmear'd with the blood of *Benedict*, yet seiz'd upon the Papal Chair in the year 974. But the *Romans* could not endure him long; and having found out a Bishop nam'd *Benedict*, of the Family of the *Albertis*, they set him up in opposition to *Boniface*, who was forc'd in the year 975. to fly to *Constantinople*, whither he carried the things which he sacrilegiously ridd from the Popedom very peaceably till the tenth of *July*, in the year 984, on which day he dy'd. During these Revolutions, the Emper *Orto* II. was wholly taken up in *Germany*, against the *Bohemians*, and *Lutharius* King of *France*; and he was no sooner out of that fatigue, but he was engag'd to begin a new War in *Italy* against the *Greeks*, who, with the assistance of the *Saracens*, design'd to re-take *Apulia* and *Calabria*. At first he had some advantage over the Enemy, but afterwards he was entirely defeated and taken Prisoner: However, he found a way to make his escape, and having rally'd some Troops, he assault'd and took the City of *Benevent*, because the people of that Country had betray'd him. From thence he return'd to *Rome*, where he dy'd of grief on December 6. 983. After his death there arose a debate about the choice of an Emperor; some would have *Henry* Duke of *Bavaria*, Nephew to *Orto* the Great, to be crown'd: the *Italians* were for an Italian Emperor, nam'd *Crescentius*, but the *German* whole interest was strongest at *Rome*, caus'd *Orto* III. the Son of the last *Orto* to be crown'd Emperor, with the Consent of Pope *Benedict*, who did not survive *Orto* II. above six Months.

Peter Bishop of *Pavia* was put in his place, and took upon him the name of *John* XIV. He was Lord High-Chancellor to the Emperor *Orto*, and it was doubtless by the recommendation of this Prince, that he was advanc'd to this Dignity, but he did not enjoy it long; for *Boniface* return'd from *Constantinople* in the year 985, and having rous'd some of his own faction, and won the people by distributing among them the money he had rais'd, by the sale of those rich Ornaments he had carry'd from *Rome*, he render'd himself very powerful in *Rome*, seiz'd on Pope *John*, load'd him with Irons, shut him up in the Castle of *Saint Angelo*, where he starv'd him to death at the end of four months; but he himself did not survive above four months, and dy'd hated by all the World, even by those of his own faction, who, after his Death, us'd his body very contumeliously. Upon the Death of this Tyrant,

Tyrant, the Clergy and Laity of *Rome* were left at liberty to elect a Pope. The choice fell on a Priest nam'd *John*, the fifteenth Pope of that name. The beginning of his Popedom was disturb'd by the fear he had that *Crescentius*, who having taken upon him the title of Consul, seiz'd on the Castle of *S. Angelo*, would not use him so kindly as he did his Predecessor. Under this apprehension he withdrew into *Tuscany*, from whence he sent several Deputies to *Orto*, praying him to come, to his assistance. It was this that inclin'd the *Romans*: who knew by experience what they were to fear from such kind of Visits as the Emperors made, to send an honourable Embassage to the Pope, earnestly to entreat him to return, by giving him all the assurance he could desire. He hearken'd to them, and was receiv'd with all the signs imaginable of submission and respect. From that time forward he enjoy'd the Holy See very peaceably till about the latter end of his Popedom, at which time he was again so disturb'd by *Crescentius*, that he was forced to pray the Emperor *Orto* to come to his assistance. This Prince immediately march'd with an Army into *Italy*, and stopp'd some time at *Ravenna*. During his stay there, *John* XV. dyed in May 996. The *Romans* were oblig'd by an order from the Emperor to elect in his place *Bruno* his Cousin-german, who took upon him the name of *Gregory* V. but *Crescentius* soon Gregory V. after outed him, and set up in his stead *John* Bishop of *Placentia*. This Action was not *John* the long unpunish'd, for *Orto* came immediately with his Army, and being soon Master of *Anti-pope* *Rome*, re-establish'd *Gregory*. *John* secur'd himself with *Crescentius*, in the Castle of *Saint Angelo*. The Emperor believ'd it, *Crescentius* held it out very vigorously, and it would have been very difficult to have taken it, had not he been kill'd treacherously. The Antipope *John* was taken, his Eyes were scratch'd out, his Nose and his Ears were cut off, and in that posture was he led through the Streets of *Rome*, mounted on an Ass with his Head towards the Tail, and forc'd to say as he went along, *Whoever shall dare to dispossess a Pope, let him be serv'd like me*.

'Tis said that *Gregory*, to prevent the trouble which might afterwards arise in the Election of an Emperor, order'd that for the future it should be made by a certain number of German Princes, which he appointed; which was done at the instant, and by the authority of the Emperor *Orto*, and to favour those of his own Nation, and doubtless with the approbation of the *Romans*. This Pope did not survive his Election above two years and eight or nine months. *Orto* caus'd *Gerbert* to be elected in his place, who took upon him the name of *Silvester* II. He had been formerly Archbishop of *Rheims*, and was then *Silvester* Archbishop of *Ravenna*, having been oblig'd, as we shall hereafter declare, to quit his II. first Archbishoprick. He was a man of great Learning, and much in favour with *Orto*, which inclin'd him to prefer him, before all others, to that Dignity, supposing he could not find a person more worthy to fill the Chair, or in whom he could more rely. We shall have occasion to speak of the Actions of this Prelate, before he was Pope, in the History of the Churches of *France* during this Century; and of what he did or wrote while he was Pope, in the History of the following Century, to which it belongs, for he was not promoted to Saint *Peter's* Chair till about *March*, in the year 999.

An Account of the Roman Writers in the Tenth Century.

AFTER what has been related of the State of the Church of *Rome* during the Tenth Century, and of the Qualifications of those who govern'd it, 'tis no wonder that we have so few Monuments of this Church, either of Councils held at *Rome*, or of Letters written by the Popes.

John IX.

John the Ninth has left us four Letters, and the Acts of two Councils. The first of these Letters is directed to *Harvey*, Archbishop of *Rheims*, who sent to know of him how he should deal with the *Normans*, who, after they had been baptiz'd, had led lives wholly Pagan, and were transported to that degree of Extravagance, as to kill the Christians and Priests, to sacrifice to Idols, and to eat of such things as had been offer'd in sacrifice to them. *John* IX. after he had congratulated the Archbishop's happiness, in the conversion of *Normandy*, returns him this Answer, that the persons he mention'd being but newly converted, and not fully instructed in the Christian Religion, ought not to be dealt with according to the rigor of the Canons, but with some sort of gentleness and moderation. That however, if there were any among them, who would submit to all the severities of Penance, he ought to proceed against such according to the Canon. Agreeable to this Letter, *Harvey* sent to *Guy*, Archbishop of *Roan*, a Memorial containing *Harvey* the institutions of Councils and Popes, the Authorities of the Fathers, and the Example of *Saints*, concerning the Mercy and Moderation which ought to exercis'd towards the of *Rheims* greatest Sinners upon their sincere conversion and repentance.

John's

The Letters
of John IX.

John XII.

The Letters of John XII. WE have two Letters of John XII. One, by which he grants the Pall to *Dunstan*, Archbishop of *Canterbury*; and the other, whereby he excommunicates *Issuard* and his Adherents, who had seiz'd upon the Lands and Estates belonging to the Abbey of *S. Simplician* in *Provence*. [These Letters are extant *Concil. Tom. IX. p. 641.*]

John XIII.

The Letters of John XIII. HERE are four Letters of John XIII. The first is directed to the Bishops of *Bretagne*, whom he exhorts to acknowledge the Archbishop of *Tours* for their Metropolitan. The second is directed to *Edgar* King of *England*, wherein he promises him to turn out of the Church of *Winchester*, such Prelates as lead a scandalous Life, and to put some Monks into their places. The third and fourth are two privileges which he grants; one to the Monastery built by *Berenger* Bishop of *Verdun*, the other to the Monastery of *S. Remy* of *Rheims*. [These four Letters are extant *Concil. Tom. IX. p. 663.*]

Benedict V.

The Letter of Benedict VII. POPE Benedict VII. by his Letter to the Bishops of *France* and *Germany*, confirms the Arbitration made in favour of the Church of *Lorch* by his Predecessor *Agapetus*, and sends the Pall to *Pelgrim*, who was Archbishop of the place. [This Letter is extant *Concil. Tom. IX. p. 718.* It was first publish'd by *Lambeck* *Com. Lib. 2. C. 8. p. 645.* who likewise gives us a Diploma of this Benedict concerning the privileges of the Monastery of *Gembours*; anno Dom. 983. which is to be met with in *Lambeck's* Book p. 901.]

John XV.

The Letters of John XV. THEY give the Title of the Letters of John XV. to a Treaty of Peace between *Ethelred* King of the *West Saxons*; and *Richard* Duke of *Normandy*; to a Monitory which this Pope sent to *Arnold* and *Baldwin*, Counts of *Flanders*, admonishing them to make Restitution of the Revenues belonging to the Abbey of *S. Riquier*; and to another such like Monitory sent to the Bishops of *Picardy*, exhorting them to procure the said Restitution to be made. [These three Letters are extant *Concil. Tom. IX. p. 731.*]

Gregory V.

The Letters of Gregory V. GREGORY V. restor'd to John Archbishop of *Ravenna*, the Church of *Placentia*, which had been seiz'd by his Predecessor to an Archbishopric, and put that of *Monferrat* under its Jurisdiction: This is the subject of the first Letter of this Pope.

By the second he grants the Pall to *Gerbert*, Archbishop of *Ravenna*, and confirms and grants several privileges to that Church.

The third Letter of this Pope is, a Privilege which he grants to the Abbey of *S. Ambrose* of *Millan*.

The fourth is directed to Queen *Constantia*, the Wife of *Robert* King of *France*, whom he exhorts to punish those who had pillag'd and burnt the Demans of a Bishop of *France* called *Julian*. [These four Letters are extant *Concil. Tom. IX. p. 752.* *Baluzius* publish'd another Letter of his, concerning the privileges of the Abbots of *Mont major*.]

This is all we have remaining of the Writings of the Popes, which were in possession of the Holy See during the Tenth Century.

Ratharius Bishop of Verona.

Ratharius Bishop of Verona. AMONG the famous men who flourish'd in Italy during this Century, none was of greater Repute than *Ratharius*, Bishop of *Verona*. His life has something in it extraordinary, upon the account of the many cross Accidents which he met with. He was a Monk in the Abbey of *Lobber*, where he grew into great esteem for his Learning. Happy had he been, had he stay'd quietly in that peaceable Harbour, and not expos'd himself, as he did, to the Waves of a tempestuous World. But whether he was called to another Post because of his Abilities, or whether he had some other motive to incline him to it,

it, he follow'd the Fortune of that *Hilduin*, who had usurp'd the Bishoprick of *Liege*; *Ratharius* was and afterwards turn'd out of it. *Hilduin* retir'd into Italy, and after the Death of Bishop of *Nager*, Bishop of *Verona*, he was put into the possession of that Bishoprick by King *Hugh*, *Verona*.

who promis'd to advance him to a more considerable See when occasion should offer, and then to bestow that of *Verona* on *Ratharius*. A while after that Prince having determin'd to translate *Hilduin* to *Milan*, sent *Ratharius* to *Rome*, to procure Pope *John XI.* to approve of this Translation. While *Ratharius* was upon this Negotiation at *Rome*, King *Hugh* alter'd his mind and design'd to bestow the Archbishoprick of *Milan* upon some other person. However, *Ratharius* brought a Letter from *Rome*, whereby the Pope approv'd of the Intailment of *Hilduin* in the Archbishoprick of *Milan*, and granted him the Pall, and another Letter, whereby he requir'd in his own Name, and in the name of the Church of *Rome*, that *Ratharius* should be made Bishop of *Verona*. This displeas'd King *Hugh*, who had other designs in his head; however, he could not tell how to deny the Requests of the holy See, and of the Lords that were about him. He was the more inclin'd to grant it, because *Ratharius* being then sick, he believ'd he would quickly march off to the other world. But he recover'd of his distemper, and was ordain'd Bishop in the year 931. *Hugh* being very much enrag'd against him, swore that he should be never the better for his Ordination, and would oblige him to be contented with only a part of the Revenue of his Church, and to swear that he would not require any more of it during his Reign and his Son's Reign. *Ratharius* was not willing to submit to such an unreasonable proposition, whereupon this Prince caus'd him to be persecuted, and sought for pretences of turning him out. The War of *Arnulfus* furnish'd him with a favourable opportunity of doing it; for *Arnulfus* becoming master of *Verona*, *Ratharius* was accus'd of being one of his party; and when *Hugh* had retaken the Town, he sent him Prisoner to *Pavia*, where he was under confinement two years and an half. Being releas'd thence, he was oblig'd to go into exile, where he spent five years, after which he returns into Italy, in hopes of being restor'd to his Bishoprick. In his return he fell into the hands of *Berenger*, who kept him in prison three months and an half by the Advice of *Manasser*; afterwards he was brought to *Verona*, and receiv'd by *Milo*, Count of that City. He stay'd there two years, under the Government of that Count, who would not allow him any liberty. In the mean time *Manasser*, Archbishop of *Adels*, being translated to *Milan*, bethought himself of ordaining a person for the Church of *Verona*, and some time after *Ratharius* receiv'd an Order from the Emperor *Lotharius* to withdraw. He did very willingly, he says, in obedience to that Order, that which he would have done of himself, if he had not been forbidden by the Gospel to relinquish his Flock. He takes no notice whether he retir'd at this time, but the Abbot *Fulcin* tells us, that he stay'd some time at *Provence* with a Nobleman's Son call'd *Rosfeing*, that afterwards he return'd to *Lobber*, where he was very kindly receiv'd by *Riquier* who was still living, and that at last he was sent for by the Emperor *Orto*, who plac'd him near the person of his Brother *Bruno*. This *Bruno* having been made Archbishop of *Cologne*, in the year 953. bestow'd on *Ratharius* the Bishoprick of *Liege*, vacant by the death of *Farbert*, who had succeeded *Hugh*, the Successor of *Riquier*. But bad Fortune always attended him, for he was oppos'd by a prevailing party, who turn'd him out two years after, and put up in his place one *Baudrey*, a person of Quality in that Country. Spite of these crosses, he had a mind to be re-entail'd in his Bishoprick of *Verona*, and attempted it when *Orto* came into Italy a second time. At first he met with some difficulty, because the place was fill'd by *Adels* Grandson, whose ordination had been ratified by the Holy See. However, he insisted upon it, wrote very powerfully to Pope *John XII.* and to the Bishops of *France* and *Germany*, cited them to a Council, and prevailed so far as to be re-entail'd in a Synod held at *Pavia*. But he was no sooner re-entail'd in his See, but he had new controversies between himself and his Clergy, so that he took up a Resolution to retire. About the year 966. he came into *France*, where he purchas'd Lands, and bought the Abbeys of *S. Amand* of *Amont*, and of *Alne*, in the last of which he dy'd in the year 972.

This Bishop has compos'd several Treatises, a great part whereof hath been recovered and publish'd by Father *Dachery*, in the second Tome of his *Spicilegium*.

The first has a very fantastical Title: 'Tis entitul'd, *A Treatise of the Perpendiculars of Ratharius Bishop of Verona, or the Pison of a Thief, hang'd among several others*. It is dedicated to *Hubert* Bishop of *Parma*, and he therein reprehends that flight which the Clergy put upon the Canons. The Work is divided into two parts. In the first he complains, that he had formerly been turn'd out by the Clergy of his own Church, who could not endure that he should concern himself with the Affairs of the Ecclesiastical Revenues of his own Diocess, tho it was part of the Pastors Duty; and who were not willing he should exercise himself in any other function, than that of consecrating the Chrism, and of confirmation. Being harass'd by their continual Rebellion, he undertook in this Writing to shew that their Attempt was a manifest Contempt of the Canons: and for the proof thereof, he began by collecting those Canons which related to the Authority of Bishops, and which granted to them the Administration of the Goods belonging to their own Churches.

...that Bishops not being only oblig'd

[+ This is likewise one great reason of that general Contempt which our modern Clergy labour under; and which will in all succeeding Ages cast a scorn and reproach on all such irregular Clerks of what Church or Nation since they be.]

[illegible]

The following Treatise is compos'd upon the variance which hapn'd between him and the Clergy of *Perona* after his re-establiſhment. He ſays that it was no new thing, and that it began at the time of his Ordination : That it proceeded, (1.) becauſe his morals and thoſe of his Clerks were a contradiction to each other. (2.) Becauſe he prefer'd the obſervation of the

The *Apologick Treatise of Raderius*, is not an Apology of his whole Life, but he therein only gives an account how he had employed a fumm of money, which the Emperour put into his hands for the re-building the Church of *S. Zeno*. One of his Enemies, nam'd *Marctian*, found fault with what he did, and would have had him to do it. (1.) Because it was design'd for the Poor, *Raderius* maketh appeare that he ought not to do it. (2.) Because there were not very many poor in his Diocesse, and that several persons contributed to their subsistence : whereas on the contrary, there were very many Churches demolished, or at least very much out of repair, for the rebuilding of which nothing was bestowed ; that thereupon he suppos'd he might even employ a part of that Portion of the Church Goods intended for the Poor on such a good work. He tells us that his Antagonist had ventur'd to go to *Rome* without his Licence, and that he had by Bribes procur'd Letters from the Pope, which excommunicated him and the Bishops his Successors, in case they should concern themselves with the distribution of the Church Goods. He says, that it was impossible but that this Excommunication of the Pope should be the cause of a great deal of trouble : for if he should fight the *Anathema* of the holy See, he should give a very bad Precedent ; but on the other hand, if he should refuse to it, he should be no longer a Bishop, since he who is made a Bishop, at the same time is made an *Overseer*, not only in spiritual things, but also in the Temporalities of his Church, as it is ordin'd by a vast number of Canons. This Treatise was compos'd by *Raderius* after his last re-establishment.

This Treatise is followed by a Charter, whereby *Ratherine* institutes several Clerks into a Monastery, in the place of the Abbot and Monks, whom he was oblig'd to turn out, because of their Irregularities. He therein appoints that they should sing the Office, and that every one of them should have his share of Corn, Wine, Pulse and Money, without dividing the Lands and Vineyards.

After this Treatise there are five Letters of his writing: The first is directed to *Martin* Bishop of *Ferrara*, wherein he acquaints him that his Clergy laid several Crimes to his charge, particularly that of ordaining several Infants for money. He exhorts him to repent, and to behave himself better for the future.

The second Letter is writ in the name of all the Clergy of *Verona*, and directed to him, who was then in the Holy Apostolical See, to the Senate, and to all the faithful of the Church of *Rome*. It was written by *Ratherius* fozm: time after his Re-establishment, that is about the year 684. during the contelt between John XII. and the Emperor. Upon which account in the direction of his Letter he names only in general, "The Bithop who is in the Holy Apostolical See, whoever he be. *Domino Sancte Sedis Romane, quicquid que est, Apostolice*. In this Letter he desires to know what he ought to do, if those Clergymen of *Verona*, who enter'd into Orders whilst that Church was govern'd by Intruders

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dets. He drew up a collection of those Canons, which declare such Ordinations to be invalid: however, he declares in the name of his Clergy, that their Bishop having refer'd the decision of the case wholly to the judgment of the holy See, they earnestly entreated that See to assist them, and deal favourably with them in that particular.

The Letter which follows precedes in date that which we have been just now speaking of; *Rathierus* wrote it to Pope John XII. in his own name, to desire his re-establishment; and styles the Pope the *Bishop of the Chief See, i. e. of Rome*, Archbishop of Archbishops, and Universal Pope, if it were lawful to give that title to any Mortal. He therein describes his own misfortunes, and the history of his own Life, and entreats the Pope to judge whether he ought to be Bishop of *Verona*, or no.

The fourth Letter is writ upon the same subject, and directed to the Bishops of *Italy, France, and Germany*; he therein implores their Assistance, and cites his Adversary to a Council, that his Cause might be determin'd there.

The fifth Letter is imperfect: 'tis a dedicatory Epistle of some Work, directed to a Bishop.

These particular Letters are follow'd by a Synodical Letter, which *Rathierus* publish'd in a Synod which he held after his last re-establishment, in order to instruct his Clergy, who were very ignorant. He recommends to them at first the getting by heart the Apostles Creed, that which was sung at Mass, and the Creed of *S. Athanasius*. He explains to them the mysteries of the principal Festivals of the year, exhorts them to say Mass, and to communicate on the Festivals and *Sundays*; and advertizes those who would enter into Priests Orders of what they ought to know and practice, in order to their Ordination; which he reduces to these heads: They must bring Certificates out of the Church Registers, whether they be free-born, and of the same Dioceses. If they are born Slaves, they must produce their Letter of Freedom: and if they be of another Dioceses, Letters of recommendation from their Bishop, call'd now *Letters Demissory*. They must learn by heart, and be able to explain the Creed, the Lord's Prayer, and to read distinctly, and to explain the Epistle and Gospel. They must know how to administer the Sacraments of Baptism, of Penance, and of Extream Unction, and how to perform the Ceremonies for the Burial of the Dead, and for the Blessing of Holy Water. They must be well vers'd in Singing, and in the Calendar, and they must have a *Martyrology* and a *Penitential*. He adds, that he would not admit any into Priests Orders, unless they had spent some time in his City, either in a Monastery, or under the Discipline of some Learned Man, and were men of some Learning themselves. He informs his Clergy that the Ecclesiastical Revenues being divided into four parts, whereof only one belong'd to them, they ought not to encroach on those which belong'd to the Bishop, to the Poor, and to Building. He orders that a Regular observation should be made of *Lent* every day alike, except *Sundays*; that during *Advent* they should abstain from eating of Flesh, and from the celebration of *Marriage*. He requires that abstinence in the last case should likewise be observ'd in the *Octaves of Easter* and *Whitsontide*, in the time of publick Prayers, in the Vigils of all the Festivals, on all *Fridays* and *Sundays*; that they should fast till *None* all the Passion-Week; that on *Easter* Eve no Priest should say Mass before ten a clock, nor solemnly Chasten any before that hour. He declares that the Priests can enjoy Penance, and give Absolution for secret Sins, but for publick Offences they ought to apply themselves to the Bishop. Lastly, he would have them omit the Festivals, which fell out in *Lent*, except those of the Virgin *Mary*, the Apostles, and the Saints, whose bodies lay interr'd in their Church. There is insert'd in this Synodical Letter, a discourse containing likewise several Advices and Instructions for Ecclesiastics, the which is attributed to Pope *Leo IV.* and *S. Ulrich*. 'Tis very plain, that 'tis foreign to this subject, but 'tis difficult to determine whose piece it is.

The Treatise of *Rathierus*, entituled a Journal of his Travel to *Rome*, is a piece wherein he threatens his Clergy to go to *Rome*, and impeach them there, that so he might reduce them to their Duty. He tells them, that tho they might be very sensible that he design'd to go to *Rome*, yet they were ignorant of his design, in going. That he did not go thither to put up his Prayers there; having read in the Gospel that the time is come, when *Adam shall no longer worship God on this Mountain, nor yet at Jerusalem, and that God being a Spirit, he ought to be worshipped in Spirit and in Truth*, which every one might do at home in his own Cloister. That he did not go thither by the Emperor's Order, having received no such orders from him, but only to send his Soldiers thither: That he did not go thither to learn any thing, since the Scripture gave him sufficient instructions what to do: but that he went thither to the Synod of Bishops which were to meet at *Rome* by the Emperor's Order, to know of them how he should behave himself in the Discipline of his Church, and particularly whether he might tolerate his Clergy's having Women amongst them. He observes that he could apply himself to no place so properly as to *Rome*, for instruction how he ought to demean himself in that case. For, (says he) where can one be better inform'd of the discipline of the Church than at *Rome*? There are the most eminent Doctors in the World: 'Tis there the Heads of the Universal Church do flourish: 'Tis there they examine the constitutions of Episcopacy, and the institutions of

other

of the Tenth Century of Christianity.

other Ecclesiastics: There they approve of those that ought to be received, and reject those that *Rathierus* ought to be rejected. Nothing that is disannull'd there, can be of force elsewhere; and nothing *Bishop of* which is ordered there can be abolished. Whither then can I better apply my self for the Cure of *Verona*.

my Ignorance, than to the source and fountain-head of all Wisdom? To this Consideration he adds the Equity and Justice of the Emperor, and the personal Deserts of *Pope John* (viz. the Twelfth of that Name, who scarce deserved such an Eucumion) and the hopes that they would call a general Council, which he wishes might prove beneficial to the Church.

He explains the question he would propose to them; namely, whether those who infrig'd and openly contemn'd the Canons, ought to be endur'd in the Church: He adds, that he would not so much as mention the Injuries he had formerly suffer'd from them, nor those which they still continu'd to heap upon him; but that he knew not how to refrain speaking of that which pass'd in the last Synod which he held, wherein he had not the Liberty of Reforming his Clergy, and in which there was not the least notice taken of his Synodical Letter. He enlarges himself very much on the necessity there was of observing the Canons; and was extremely concern'd, upon the account that these Canons prohibited the Clergy, who had been guilty of such Crimes, from Celebrating or discharging their Ministerial Functions. For (says he) if they do not confess their Faults, they are in danger of being Damn'd; and if they do confess them, these Canons prohibit them from discharging their Functions. Since the Case stands thus, the Church would be unprovided of Ministers, since the Number of the Wicked was so great. He exhorts them to Repentance, and to recite a Prayer, which, he says, he met with in the *Psalteries*, wherein God is to be implored for their Salvation and Conversion, through the Intercession of the Virgin, and all the Saints. However, so far as the Difficulty still remain'd; he concludes, that he goes to *Rome* for the removal of it.

To those Treatises of *Rathierus* are annex'd several Sermons. The first and most considerable is a large Intradition upon *Lent*. He therein blames those who did not observe it according to the Canon, either fasting only one part of that Holy time, or else breaking out into Excess; or lastly, breaking the Fast on Holy Thursday and Saturday. He takes notice, that in his time they fasted in *Lent* only till Noon: That on Holy Saturday Mass was not Celebrated among the *Latins* till about Night, and that they fasted that day till Mass was over: But that in the *Greek* Church they began the Solemnity of *Easter* at Nine of the Clock in the Morning; that their *Lent* was longer. After this he recommends Prayer, Alms giving, and Repentance; and shews with what mind, and after what manner they ought to put these into Practice. Lastly, to these Instructions he adds a Dissertation against the Error of the *Antropomorphites*, into which he perceiv'd several of his Priests were fallen out of Ignorance, not being capable of imagining a God unless he had a Body. By several Arguments he Demonstrates that God is a pure Spirit. He likewise refutes a foolish and superstitious Opinion, that *St. Michael* sang Mass in Heaven every Monday. He concludes with Exhorting his Clergy to live regularly.

The Persons, whose Errors he had declar'd against in this Sermon, accus'd him (either out of Malice or Ignorance) of having deny'd that *JESUS CHRIST* had a Body, and of having condemn'd the Devotion of those who went every Monday to hear Mass in the Church of *St. Michael* so that he was oblig'd to explain himself, by declaring that he never said that *JESUS CHRIST* was that is, the incarnate Wildom, had not Eyes, Hands, or a Body; but only that the Divine Substance had none; and that he never said, that it was ill done in going to the Church of *St. Michael* to hear Mass; but that he had said, and would maintain, that it was a great piece of Folly to assert, that *St. Michael* sang Mass, and Superstition to believe, that it was better to go to *St. Michael's* Church on Mondays, and Pray to him on that Day, than on any other day of the Week.

The Second Discourse upon *Lent*, is a Moral Exhortation to refrain from Vice.

There are besides four Sermons on *Easter-day*, and three on the *Ascension*, which likewise contain very useful Instructions of Morality, taken for the most part out of the Holy Scriptures and the Fathers.

These are all the Works of *Rathierus*, which are extant in the Second Tome of the *Spiegelium*. There is still in the Twelfth Tome, a Letter of the same Author upon the Eucharist: He wrote it to a Bishop, who having met him in a Convocation of Bishops held by *Conrad*, had ask'd him, whether he had Sung Mass that Week or no? He complains, that this Question was propos'd to him, rather to try him, than out of Charity; and answers him, that perhaps it were to be wish'd, that neither of them had Celebrated it on *Christmas-day*; declaring withal, that he had no good Opinion of him. He leaves the World to judge, which of the two who receiv'd the Eucharist unworthily, is most in danger of his Salvation; whether he who receiv'd it seldom, or he who receiv'd it often. He adds, that were they to read the Homilies of *St. Chrysostom* on the Epistle to the *Hebrews*, perhaps the One would abstain altogether from Celebrating, and the Other from doing it every day. From this point of Morality *Rathierus* passeth to another of Doctrine, and ask's him, to whom he writ; whether he understands figuratively these words, which are spoken in giving the Sacrament; *The Body of JESUS CHRIST preserve thee to everlasting Life*. He tells him, that if he understood them in that Sense, he was miserably blind; and assures him, that he ought to believe, that as in the Marriage of *Cana in Galilee*, the Change of the Water into Wine was Real, and not Figurative; so the Wine is by the Priest's Benediction made the real Blood of *JESUS CHRIST*, and the Bread the real Flesh, and not only in a Figure: That if the Taint and the Colour

[But by this Bishop's and Monks of Du Pin's sense, this parallel will not hold good; nor is it a sound Argument]

Atto Bishop of Vercelli.

The first is directed to a Bishop nam'd *Walden*, who was at variance with his Prince. He exhorts him to submit to his Prince, and produces several Passages out of the Fathers concerning the Obedience which is due to Kings. This *Walden* is doubtless the same with him whom *Berenger* had made Bishop of *Cuma*, and who afterwards prov'd treacherous to him, and withdrew to the Emperor *Otho*, as *Luitprand* relates it.

The three following Letters are directed to the Faithful of his own Diocese: The two first are against those, who pretended to Divine and Prophecie of things to come: and the last is against those who would feast on Fridays.

The fifth is directed to a Bishop nam'd *Afo*. He therein shews by the Ecclesiastical and Civil Laws, that Marriage is prohibited between those who had contracted a Spiritual Affinity by Baptism, contrary to the Advice of that Bishop, who found fault that one *Thierry*, who had marry'd his God-father's Daughter, was divorc'd from her, and Excommunicated till such time as he made his Appearance in a Court of Judicature before the Archbishop and Bishops.

The sixth is a Letter of *Gungon* Deacon of the Church of *Navarre*, wherein he sends *Atto* the Copy of a Letter, pretended to be Pope *Zachary's*, to *Theodorus* Bishop of *Pavia*, about the Prohibition of Marriage between those who have contracted a Spiritual Affinity.

The seventh is a Letter of *Ambrose*, a Priest of *Milan*, directed to *Atto*, whereby he gives him to understand that these sorts of Marriages were likewise prohibited in his Church and desires he would let him know the meaning of the Titles *Priestesses* and *Deaconesses*, mention'd in *Zachary's* Letter.

Atto replies in the eighth Letter, That the *Priestesses* and *Deaconesses* were Widows chosen to assist the Women in the Administration of the Sacrament of Baptism. He does not approve at all their Opinion, who pretend that the *Deaconesses* were *Abbesses*: and he observes that these Titles of *Priests* and *Deacons* might likewise be given to Women.

The ninth and tenth are directed to the Ecclesiastics of his own Diocese, against those who kept company with lewd Women, with whom they maintain'd a scandalous Familiarity, and whom they kept and maintain'd out of the Revenues of the Church.

In the last, he advises the Bishops, his Brethren, upon what was necessary to be done in case the Kings of *Italy*, (*viz.* *Berenger* and *Adalbert* mention'd formerly) fearing their Enemies, should require him and the rest of the Bishops to continue Loyal to them, not only by the Oath of Allegiance, but by exacting Hostages from them. He gives them to understand that 'tis not his Opinion that they ought to give them any. (1.) Because he is not sensible, that the Holy Scriptures and the Fathers have commanded any thing else than to be loyal and subject to one's Prince, and to do one's best to preserve the publick Peace of the State, and to provide for the Safety of one's King. (2.) Because 'tis a sort of Punishment inflicted on the Innocent for another's Fault; which is contrary to Justice. (3.) Because 'tis the exposing of a Man's Life for some Temporal Interest, and the leaving it to the changeable Will of others. (4.) Because 'tis such a new and strange thing, as would make the World believe either that the Bishops of whom these Hostages were requir'd, are more disloyal than their Predecessors, or else that the Princes are more odious. Whereupon he exhorts his Brethren to pray to God for the Safety of their Princes, and to beg him to infuse into them a good Opinion of the Loyalty of the Prelates of their Kingdom, and that he would preserve them steady and constant in their Fidelity.

There is still in the Manuscript at *Rome* another piece of *Atto*, intitled *The Poliptick*, or *The Perpendicular*, which serves as a Reproof of Vice, and a Recommender of Virtue; and seventeen Sermons which 'tis impossible to Transcribe, because the Manuscript is so torn in this place, that one cannot read it. There are likewise several things wanting in the Works which are copied out of all which might be supply'd by the Manuscript which they lay in the Archives of the Church of *Vercelli*; but the Canons of that Church would never communicate them, nor suffer them to be copied, notwithstanding the importunity of Father *Dachery* made by Cardinal *Bona*, and the Ambassador of the Duke of *Savoy*: whether 'tis because they knew not where this Treasure lay, or because they were minded it should lie dormant there.

The Works of this Author are nothing else almost but a Collection of Citations out of Scripture, the Canons, and the Fathers, which were very applicable to his purpose. What is his own, is writ with some spirit, and after a lively and natural manner.

LUITPRAND.

LUITPRAND, or **LIUTPRAND**, is one of the greatest Ornaments of *Italy*. *Tribemius* assures us that he was an *Italian*, and descended from a Family of *Pavia*: Others suppose that his Family was *Spanish*. However it be, his Father was sent by *High King of Italy* to the Emperor at *Constantinople*; and being return'd from that Embassy, he embrac'd the Monastick Life, leaving *Luitprand* very young. He was brought to *Pavia*, and made Deacon of that Church. His Relations

tions presented him to *Berenger* II. to be his Secretary. He serv'd him a long time, and was sent *Luitprand* Ambassador by that Prince about the Year 948, to *Constantine Porphyrogenitus* Emperor of the East. Some say that soon after his return he was Bishop of *Cremona*; but 'tis more likely that he was not advanced to that Dignity till *Otho* I. had render'd himself Master of *Italy*: for he soon fell into disgrace with *Berenger*, who persecuted him and all his Family; so that he was forc'd to fly into *Germany*, where he compos'd his History, on the top of which he only assumes the Title of Deacon. He came into *Italy* with *Otho*, and assist'd at the Council held at *Rome* in the Year 963, against *John XII.* in the quality of Bishop of *Cremona*, where he was the Emperor's Interpreter. In the Year 968 he was sent Ambassador by that Prince to *Phocas* Emperor of the East, and has writ himself the Relation of that Embassy, which contains very excellent Remarks on the Manners of the Grecian Emperors of that time. His History is dedicated to *Raimund* Bishop of *Elvira* in *Spain*. It is divided into six Books, and begins with the Reigns of *Leo* Emperor of the East, and of *Arnulphus* Emperor of the West, and ends at *Luitprand's* Embassy from *Berenger* to *Constantine*. But the last Book is imperfect; and instead of continuing the History, a Fragment is added, containing the History of the Expulsion of *Berenger*, of the Condemnation of Pope *John XII.* and of all that happen'd at *Rome* till Pope *Benedict* was outed of his Popedom. The Fragment seems to me to be *Luitprand's*, if we may judge by the style, and certainly it belongs to an Author of that time. The third Book is intitled, *The Counterpoison*, that is, *The Revenge*; because therein he undertakes to revenge himself of the base usage he had receiv'd from *Berenger*. This History, and the Relation of his Embassy to the Emperor *Phocas*, are the only genuine Pieces of *Luitprand*. For the Book of the Lives of the Popes from *S. Peter* down to *Formosus*, is not writ in *Luitprand's* style, nor is it mention'd in *Sigibert* or *Tribemius*. Some believe that it belongs to a more ancient Author, but they are mistaken; for it ends with a passage copied out of the History of *Luitprand*, which is a farther evidence that this Work is none of his: But what time soever it was of, 'tis nothing else but a vile Copier of *Anastasius* the Librarian. As for the *Chronicon* which goes under the name of *Luitprand*, 'tis apparently a spurious Piece, which ought to be reckon'd among the Romances made in the form of ancient *Chronicons* by the *Spaniards*.

Luitprand's style is harsh and rough, but strong and vehement. He wrote his History in a poetical manner, but such as is not pleasant, without observing the Regular Order and Series of Times. He therein speaks particularly of the Affairs of *Italy*, and of that which concern'd the Empire of the West, and therein likewise inserts something of the Empire of the East, and of the History of the Popes.

His History was printed at *Basil* in the Year 1532. The Relation of his Embassy at *Ingolfstat* in the Year 1600. The Book of Lives of the Popes, which is foisted on him at *Moyence* in the Year 1602. And all his works together, with the spurious *Chronicon*, were publish'd by *Jerom* of *Higuer* the Jesuit, and printed in *Folio* at *Antwerp* in the Year 1640.

CHAP. III.

An Account of the Churches of France.

IN the Tenth Century the Church of *Rheims* was look'd upon as the chief Church of *France*. The Dignity and its Archbishops had the principal share in the Ecclesiastical and Civil Affairs of that Kingdom of the dom. The Privileges which the Popes granted to them, the great Revenues which they Church of possess'd, and which were considerably augmented at that time, the Prerogative which they Rheims had of Consecrating Kings, the Post they held in the Assemblies both of Church and State; their Quality, their Reputation, and their Personal Merit, rais'd them to a higher pitch of Power and Dignity than any Prelate could hope for. But forasmuch as all great Dignities are envied and eagerly thirsted after, and the higher the Post is the more 'tis expos'd to storms and dangers; 'tis not at all to be wonder'd at that there were so many Artifices us'd to come into this Archbishopric, so many heats to keep in it, and if those that had the possession of it, have been subject to so many Scandals, as the ensuing History will make appear. But because the Ecclesiastical Affairs of the Churches of *France*, and particularly of that of *Rheims*, bear so near a Relation to those of the State; and because the Changes of Kings, and the Revolutions of the Government have likewise produc'd very many Alterations in the Affairs of the Church: 'Tis necessary to begin with giving you a Scheme of the State of the French Monarchy, and of the Succession of the Kings who govern'd *France* during the Tenth Century.

After

After the Death of *Charles the Great*, which happen'd in the Year 888. * his Son *Charles*, Grandfather of the *Simple*, being still in his Minority, the *Northerns* met at *Campeign*, elected *Odo* or *Eudes*, Count of *Paris*, and Duke of *France*, to govern the Kingdom, gave him the Quality of King, and caus'd him to be crown'd by *Gautier* Archbishop of *Sens*. On the other side, *Radulphus* the Son of *Conrad*, made himself Master of the Country between *Montjoy* and the *Apennine* Mountains; that is, *Savoy* and *Switzerland*, and call'd himself to be crown'd King of *Lower Burgundy*. *Lewis* the Son of *Baldwin*, seiz'd on the Country which lies from *Lyon* to the Sea, between the *Rhone* and the *Alpes*, and went under the name of King of *Arles* or *Provence*, and caus'd that Kingdom to be conferr'd upon him by a Council held at *Valence* on purpose in the Year 890. Thus *France* was divided into three Kingdoms: The Kingdom of *France*, which comprehended *Normandy*, *Aquitain*, and the Duchy of *Burgundy*; the Kingdom of *Arles*; and the Kingdom of *Lower Burgundy*. *Eudes* was not long in quiet possession of a Kingdom to which he could pretend no Right. *Charles the Simple* had his Partisans, who sent for him from *England*, whether his Mother had carry'd him, and caus'd him to be Crown'd at *Rheims* in the Year 893. He immediately enter'd into possession of a part of the Kingdom, and rais'd a Civil War between the two Parties: which within a while was appeas'd, and wholly ended by the Death of *Eudes*, which happen'd on the Thirtieth of January 898. By his Death *Charles the Simple* took possession of the Kingdom of *France*, not of that of *Arles*, nor of *Lower Burgundy*. In the Year 918. he add'd *Lorrain* to his Dominions, having conquer'd it from *Henry the Falconer*, after the Death of *Conrad*. But the Malecontents among the *French* Nobles, took an occasion from this War, to cut him out new Work, and elected *Robert* the Brother of *Eudes* King, who was Crown'd at *Rheims* on the Twentieth of June in the Year 922. so that *Charles* was forc'd to quit *Lorrain* to come and fight *Robert*. This last was kill'd in Battle, but his Party elect'd in his room his Brother-in-Law *Radulphus II.* Duke of *Burgundy*. *Charles the Simple* thruck up on Alliance with *Henry the Faulconer*, to whom he remitted *Lorrain*, upon condition that he should aid him; but he was treacherously taken in the Year 923. by *Hebert* Count of *Vermandois*, who kept him Prisoner in *Thierry* Castle. The Queen his Wife withdrew into *England* with her Son *Lewis*. From that time *Charles the Simple* was always in the Power of *Hebert*, or *Hugh le Blanc* Count of *Paris*, *Robert's* Son, who kept him Prisoner till his Death, which happen'd in the Year 929. Upon his Death *Radulphus* was left in quiet possession of the Kingdom to the Year 936. at which time he dy'd without Issue, leaving the Dukedom of *Burgundy* to his Brother *Hugh the Black*, and the chief Authority of *France* to *Hugh the White*, Count of *Paris* and *Orleans*, and Duke of *France*; his Brother-in-Law. However, this Man had not the Heart to take the Crown upon him, being afraid of *Hebert* Count of *Vermandois*, and *Gisfalter* Duke of *Lorraine*; and he thought it more advisable to send for the Son of *Charles the Simple* out of *England*, who upon that account was call'd *Lewis d'Outremer*. He was receiv'd without any Opposition, and Crown'd at *Laon* in the Year 936. *Lewis* during his Reign had great Contentments with the Counts *Hebert* and *Hugh*, and was sometimes at War, sometimes at Peace with *Otto* King of *Germany*. But at last, having accommodated Matters with *Hugh*, he dy'd peaceably in the Year 954. leaving the Title of King to his Son *Laitharius*, an Infant of Fourteen or Fifteen years of Age, and the Administration of the Government to *Hugh*, to whom the young King granted the Duchy of *Burgundy* and *Aquitain*. *Hugh* dy'd in the Year 956. and left four Children, of whom the Eldest, nam'd *Hugh-Capet*, was declar'd Duke of *France* in the Year 957. by *Laitharius*, who gave him likewise *Poitou*. *Laitharius* reign'd peaceably Three and Thirty years, having after the Death of *Hugh the White*, reassum'd the Royal Authority. But this *Lewis* was lost in the hands of his Son *Lewis*, Grandfather of the *Fairhearted*; who surviv'd his Father only sixteen Months under the Tutelage of *Hugh-Capet*, and was the last King of the *Carolingian* Line. For after his Death *Hugh-Capet* was Elect'd King by the Nobles of *Nogon*, about the end of May in the Year 987. and afterwards Crown'd at *Rheims*, without any regard had to *Charles* Duke of *Lorraine*, Brother to *Laitharius*, whom they hated, because he had taken an Oath of Allegiance to the King of *Germany* for his Duchy of *Lorrain*. The next year *Hugh-Capet* caus'd his Son *Robert* also to be Crown'd. However Duke *Charles* was not altogether out of hopes of re-possessing himself in the States of his Ancestors, and having seiz'd on *Laon* and *Rheims*, he made War for sometime with *Hugh*; but was taken in the Year 991. in the City of *Laon*, and carried Prisoner to *Sens*, and from thence to *Orleans*, where he was shut up in a Tower, wherein he dy'd three years after. And thus the Kingdom of *France* was transferr'd from the *Carolingian* Line to that of *Hugh-Capet*, who liv'd till the Year 996. and left his Son *Robert* in quiet possession of the Kingdom, which good King govern'd till the Three and thirtieth year of the ensuing Century. And thus much may suffice for what concerns the Political Estate of the Kingdom of *France*: let us now proceed to the Ecclesiastical Affairs, wherein the Archbishops of *Rheims* had a principal share.

FULCUS

FULCUS Arch-Bishop of Rheims.

FULCUS succeeded *Hincmarus* in the Arch-bishoprick of *Rheims*, in the Year 882. He was a Person of Quality, who had been a long time at Court. Immediately he sent to Pope *Martin* his Confession of the Faith, according to Custom, and receiv'd the Pall from him. In a *Seff* of cond Letter he demanded a Confirmation of the Privileges granted by the Popes to his Predecessors, *Rheims*, and made Complaints to him of the Estate bequeath'd by his Brother *Rampo*, for the building of a Monastery, of which *Ermenfroy*, who had married his Widow, had taken Possession. *Marinus* wrote on this last point to *Gerard* Arch-bishop of *Sens*, in whose Diocese this Monastery was; and to *Johm* Arch-bishop of *Reims*, to whose Diocese *Ermenfroy* did belong, giving him orders to enjoy him to relinquish the Estate which he had so unjustly possess'd himself of; and if he would not do it, to make use of Canonical Punishments against him. *Fulcus* wrote likewise to Pope *Adrian* the Successor of *Marinus*, to Congratulate his Advancement to the Popedom; and at the same time sent him some Copies of the Privileges granted by the Popes, *Leo*, *Benedict*, and *Nicolas* to the Church of *Rheims*, to which he desires him to grant a Confirmation. In the same Letter he intreats him to send a Commission to the Arch-bishops of *Sens* and *Reims*, to adjust the business of the Monastery, which *Ermenfroy* had taken possession of, and writes in favour of *Frotarius* Arch-bishop of *Bruges*, who was accus'd by a Monk of his Diocese; assuring the Pope, that he had been Elect'd by the Bishops of his Province, by the Clergy and Laity of his own Diocese, and Confirm'd by Pope *Marinus*. He sent another very submissive Letter to Pope *Stephen*, wherein he thanks him for the Honour he did him in writing to him, and in treating with him as a Friend and Brother; Titles which he could not pretend to, thinking it an Honour to be his Servant and Subject. He assures him, that if he were not surrounded, and as it were Besieged by the *Barbarians*, who were not above League off his City, and who Besieged *Paris*; he would have undertaken a Journey to *Rome*. He informs him of the part he bore in the Snares which were laid against him, and makes his acknowledgments for the favour shew'd by the Pope to his Son *Guy*, who was the Arch-Bishop's Kinsman. He promises Obedience to the Pope, and exalts the Dignity of the Church of *Rheims*, which he pretends had been Founded by Saint *Sixtus*, who was sent by *S. Peter*, and was the chief of the whole Kingdom. He adds, that Pope *Hormisdas* had established the Arch-Bishop of *Rheims*, his Vicar in *Gaul*; and desires him to confirm the Privileges granted by his Predecessors. He presses him to order *Ermenfroy* to be Excommunicated by the Arch-Bishops of *Sens* and *Reims*; and intreats him to write to King *Charles*, to oblige him to restore in full to the Church of *Rheims* the Revenues which belong'd to it.

The Pope answer'd *Fulcus*, that he was glad to see he had such good thoughts of the Holy See; a Letter of he assur'd him, that he look'd upon *Guy* as his own Child; that he was deeply affected with the Desolation of *France*, caus'd by the *Barbarians*; that he pray'd God to deliver that Kingdom out of all to *Fulcus*. Its Trouble. And lastly, he acquainted him, that he had sent Letters according to his desire, to the Arch-bishops of *Sens* and *Reims*.

Fulcus wrote a Second Letter to this Pope, wherein he renews his complaints against *Ermenfroy*, who would not obey the Injunctions of the Two Arch-Bishops, and intreats the Pope to cause him to be Excommunicated. At the same time he asks his Advice, whether it be lawful to ordain Bishops every Festival day.

The Pope sent him afterwards several Letters.

The first is a Letter of Consolation, for the Miseries he under-went.

The Second is a Recommendatory Letter, in behalf of a Man who was oppress'd by his Children and Relations.

The Third is directed to the Bishops of *France* against *Frotarius*, who had seiz'd upon the See of *Bruges*, after he had been turn'd out of the Bishopricks of *Bordeaux* and *Poitiers*. He enjoins him under the Penalty of Excommunication, to relinquish *Bruges*, and return to *Bordeaux*.

The Fourth is in favour of *Teutoboldus*, whom he had ordain'd Bishop of *Langres*. He therein tells him, that after the Death of *Isaac* Bishop of that Church, *Aurelian* Arch-Bishop of *Lions* had ordain'd in his room a Monk call'd *Egilen*, without being Elect'd by either Clergy or Laity, who had Elect'd *Teutoboldus*, and desir'd the Pope that he might be Consecrated; that being willing to maintain the Privileges of all Churches, he had sent to *Aurelian* to ordain *Teutoboldus*, provided it appear'd to him, that he had been unanimously elect'd by Clergy and Laity: That he had sent a Bishop to be upon the spot, to see that this Order were duly put in Execution; but that *Aurelian* had put a trick upon him, by sending him before to *Langres*, with a promise that he would be there soon after; and that instead of being so good as his word, he suffer'd the Bishop to wait for him to no purpose: That the Clergy and Laity had sent an Act of the Election to *Rome*, and pray'd that *Teutoboldus* might be Consecrated; that he had writ again to *Aurelian*, requiring him to ordain him; but that instead of obeying his Order, he made it his Business to bring the other into Possession; lastly, That upon the free Influences of the Clergy and Laity of *Langres*, he had ordain'd *Teutoboldus*.

Other Letters of Stephen V. to Fulcus.

Fulcus
Archbishop
of Rheims.

du; he enjoys Fulcus to put him into Possession. Fulcus reply'd to him, that he was very willing to put his orders touching *Teutobaldus* into Execution, but that he had been obliged to defer it upon the Instance of King *Eudes*, who would send his Ambassadors to him, to know his Resolution. He adds, that the Bishops were very glad at his declaring that he was willing to maintain the Rights and Privileges of Bishops in their full force. He desires to know of him, whether it be lawful for any of his suffragans to execute the Orders of the King, or of any other without his leave, or to undertake any thing contrary to his Prohibitions.

Other Writings
of Stephen in
favour of
the Church
of Rheims.

The same Pope conirms the Privileges of the Church of *Rheims*, and prohibits all Persons whatsoever from seizing or detaining any of the Revenues which belong to it. He likewise wrote to *Fulcus* enu about the difference which happen'd between *Herman* Arch-Bishop of *Colgne*, and *Aldegairus* Bishop of *Hamburg* and *Breme*. They had both written to the Holy See upon that Subject, and had been cited thither. *Aldegairus* came to *Rome* accordingly, but *Herman* did not appear. However, the Pope being unwilling to determine a matter of that Consequence, without hearing both Parties, he orders *Fulcus* to call a Synod in his Name at *Worms*, with the Bishops his Suffragans and Neighbours; and to cite thither *Herman* and *Aldegairus*, with the Arch-bishop of *Magence* and his Suffragans, to examine strictly the Pretensions of both Parties. He invites him to come to *Rome* upon that Affair and others, or at least to send thither some able Person, with the Parties concern'd, that so he might be fully inform'd of all things.

The Letters
of Fulcus to
Formosus.

The Pope being dead before this Affair was adjust'd, *Fulcus* wrote about it to his Successor *Formosus*, saying that he would continue him in the same Commission. He thank'd him at the same time for the Compliments he had sent him by the Abbess *Bertha*; and asks his advice, what ought to be done against one who had a mind to seize on the Estate which his Brother-in-Law Count *Evevard*, had bequest'd to a Monastery, which he had built in Honour of *St. Calixtus*, whose Body he had brought from *Rome*. He wish'd declares to him, that he was very sorry to hear that there were some Persons, who gave disturbance to the Church of *Rome*, and he was ready to stand in its defence. In the Conclusion he gives the Pope to understand, that several Bishops of *France* requir'd the Pall, which they ought by no means to have, since it would cause them to despise their Metropolitans; and that he ought to take special care about it, because this abuse might be the Cause of a great deal of trouble in the Church of *France*.

The Letter
of Formosus
to Fulcus.

Pope *Formosus* return'd him this Answer, that he was oblig'd to him for the Concern he shew'd at the unhappy state of the Church of *Rome*: That the Eastern Churches were likewise disturb'd by ancient Heresies and new Schisms: That the Bishops of *Africa* had sent their Deputies to *Rome* for adjusting and making up a Schism, which was then on foot between the Bishops of that Contry; and that there were several other Deputies at *Rome*, from divers parts, who requir'd Answers upon several distinct Subjects: That he had resolv'd to hold a Synod the first of *March*, to which he invit'd him. He had already invit'd him to another Synod by a former Letter, whereby he confirm'd the Privileges granted to the Church of *Rheims*, and prohibited any seizure to be made of the Revenues which belong'd to it. By the same Letter he likewise acquainted him of the Coronation of *Guy* perform'd by him that same Year.

By another Letter of the Year ensuing, he confirm'd the Donations granted to the Church of *Rheims*, and gave *Fulcus* to understand, that he had Crown'd *Lambert* the Son of *Guy* Emperor. He likewise reprimands several Laicks who would not be subject to their Arch-Bishop.

Formosus wrote likewise several Letters in favour of *Charles the Simple*, against *Eudes*. He sent for *Fulcus* to *Rome* upon that Subject, desiring all Acts of Hostility might cease, till his return. *Fulcus* excus'd himself from this Journey, and tells the Pope that he ought to write to *Arnulphus* King of *Germany*, requiring him to assist *Charles*, and to threaten *Eudes* with Excommunication if he continued to ravage *France*. The Pope wrote to each of them; but it could not hinder *Eudes* from carrying on his Design: And *Arnulphus* was so far from favouring *Charles*, that he enter'd the Kingdom, laid Siege to the City of *Rheims*; ravag'd the Country, and particularly rifl'd the Revenues which belong'd to the Church. *Fulcus* made his complaints of this to the Pope. A while after he likewise wrote another Letter to him, wherein he takes Notice, that it was expedient that *Lambert* should enter into an Alliance with King *Charles*, and that the Pope should write to *Eudes* to inform him, that it was highly reasonable, that *Charles* should enjoy part of his Father's Dominions. At the same time he advises him, about three Persons who lay under perpetual Excommunication, because of the ill usage they shew'd to *Teutobaldus* Bishop of *Langres*, and to *Gautier* Arch-Bishop of *Sens*; viz. whether he might admit them to Penance: and about *Heriland* Bishop of *Trois-ans*, turn'd out of his Diocess by the *Normans*; whether he might be more agreeable to the People of the place, and who could place in his stead a Person who might be more agreeable to the People of the place, and who could speak the Language of the Country. The Pope return'd him this Answer, that he was oblig'd to him for what he wrote with Relation to *Lambert*; that the three Persons he spoke of, had been condemn'd to a perpetual Excommunication for having put out the Eyes of *Teutobaldus*, and for having cast *Gautier* into Prison, and that they ought still to lye under that Sentence.

The Letter
of Fulcus
to Pope
Formosus.

The last Letter which Pope *Formosus* wrote to *Fulcus*, related to *Berchairs*, whom the Laity and Clergy of *Chalons* had elected their Bishop by the Consent of King *Eudes*. He complains of the unwillingness of *Fulcus* to Consecrate him; and that after the Decease of the late Bishop, he had by way of Prevention, caus'd this Bishoprick to be govern'd by *Heriland* Bishop of *Trois-ans*, who had

had been turn'd out of his own Diocess: that afterwards he had ordain'd *Mancian*, a Man of a pro-Fulcus figure Life; and that *Berchairs* intending to go to *Rome*, had been Arrested by *Conrad* the Creature of *Fulcus*, and sent into Banishment. For this he cites the Archbishop to *Rome*, with *Mancian*, Con- of Rheims. and several other Bishops.

Fulcus return'd no reply to *Formosus*, but wrote a Letter of Compliment to *Stephen VI.* his Successor. However this did not prevent that Pope from citing him to a Synod, to be holden the latter end of *September*. He excus'd his going thither, and sent several of his Clergy in his room. He gave the Pope to understand, that he wonder'd at the hard Expressions of his Letter; and the more because he had been always very submissive to the Holy See, and had received nothing from it but Kindnesses and Civilities. He imputes this harshness of the Pope to the false Reports he had receiv'd of him. To justify himself, he shews how he had been Educated from his Childhood, in all that an Ecclesiastick ought to know: How afterwards he was call'd to Court by King *Charles* the Son of *Lewis*, and continued in it till the Reign of *Charlemagne*; that he had been elected Archbishop of *Rheims* by the Bishops of the Province, and by the Clergy and Laity of that City; and how industrious he had been in promoting the interest of that Church. Lastly he adds, that if King *Eudes* would give him leave, he would go to *Rome* when the way was open, for he was then endow'd by *Teutobald* the Son of *Arnulphus*, who had lately us'd and rifl'd his Church. In fine, he pray'd the Pope to free him from that Tyranny and not to oblige him to relinquish his Church, at a time where- in his preference was so necessary.

These are all the Letters of *Fulcus* to the Popes, and of the Popes to that Archbishop, of which *Flodard* gives us an Extract, in the four first Chapters of the fourth Book of his History. In his fifth Chapter the same Author mentions the Letters of this Archbishop, directed to the Kings and Princes.

The first is to *Charles* the Grail, the Son of *Lewis* of *Germany*, after the Death of *Charles* the Bald, wherein he pray'd him to protect *France* against the *Normans*, who had ravaged the Coun- try, and laid Siege to the principal Towns thereof.

In a second Letter to the same Emperor, he intreats that he would procure the Pall for him from the Pope, and the Confirmation of the Privileges granted to the Church of *Rheims*.

The third is directed to *Arnulphus* King of *Germany*, wherein he gives him the reason why he had appointed *Charles* the Simple King. He gives him to understand, that upon the Death of *Charles* the Bald, the *French* immediately made their Application to him, to be accepted under his Protection; but that having received no Protection nor Countenance from him, they were oblig'd to choose *Charles* for their King, who was the only Man next him of the Royal Blood, and whose Brothers and Predecessors had been Kings: That the reason why they did not choose him sooner, was, because being too young he was not capable of governing the Kingdom, especially at a time when the *Normans* were ready to rifle and pillage the whole Kingdom: and that they had done it at last without consulting *Arnulphus* in the Case, according to the Custom of *France*, which always was, when one King was dead, to put upon his place one of the Royal Family, without consulting any Foreign Power. He likewise answer'd that which they accus'd him of, viz. that he had never Crown'd *Charles* the Simple, but that he might with the more ease bestow the Kingdom on *Guy*; and makes it appear, that it was only a Calumny invented by his Enemies. And whereas some were pleas'd to raise a Report, that *Charles* was not the Son of *Lewis* the *Lisper*; he says, that the very sight of him would be a sufficient Evidence to convince them of the contrary; because any one might easily discern in him, the very Air and Features of his Father. Lastly, he intreats *Arnulphus* to do Justice to this innocent King, and his own Kinsman: To consider that the Kingdom of *France* had always been an Hereditary Kingdom; and to believe that the *French* had no other design, than that *Charles* should be lead by his Councils, and bound to him in a firm Bond of Amity and Alliance.

In the fourth Letter which is likewise directed to *Arnulphus*, he assures him of the Fidelity where- with King *Charles* and himself had observ'd the Treaties made with that Prince. He informs him, that this King being minded to Attack *Eudes*, had writ to *Guy* and the Pope, to engage them on his side.

The fifth was written to King *Eudes*. He intreats him to grant the Church of *Lam* liberty to choose a Bishop, in the room of *Didon* lately Deceas'd.

The sixth was directed to *Charles*, whom he very sharply reproves for his intention of making a League with the *Normans*, and of making use of them to reneite him in his Kingdom. He remonstrates to him, that it was a piece of Idolatry, thus to enter into the Alliance and Interest of *Pagans*: That the Kings his Predecessors were Servants of the true God; and that he had renounced him, by joining with Infidels; that this was not the way to reacend the Throne of his Ancestors, but rather to loose it, by pulling on his Head the Wrath of an angry God: That those who gave him this advice were his Enemies, and that if he followed it, he knew not how to continue Loyal to him, nor how to prevent himself from drawing off as many as he could from obeying him, but that he must be forced to Excommunicate him, and condemn him with a perpetual *anathema*. He adds, that he wrote these things with extreme grief and concern, because it was his desire, that he might be had in honour both with GOD and Man, and that he might regain his Throne by the help of the Lord, and not by the Assistance of the Devil; because the Kingdoms which God bestows are firm and lasting; whereas those which are acquir'd by Injustice and Rapine are uncertain, and of a short standing.

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The seventh was directed to the Emperor *Lambert*, whom he congratulated upon the Pope's Declaration, that he would look upon him as his own Son. He exhorts him always to bear a due respect and honour to the Holy See, because that was the only way of securing himself an Interest in Heaven, and of obtaining a superiority over all his Enemies. He with'd him to remember that his Uncle *Lambert*, who had been an Enemy to the Holy See, Perish'd miserably; and he intreated him to intercede with the Pope for their Kinsman *Rampoin*, who had been Excommunicated.

The eighth was Dedicated to *Alfred*, the King of Great Britain, whom he Congratulates for the choice he made of a worthy Person to fill the See of *Canterbury*; because he heard that in his Country they advanced such a sort of Men, as permitted the Bishops and Priests to have Women among them, and the Laicks to Marry their Kindred, as well as those Virgins who were Dedicated to God's Service; and to have a Wife and a Concubine at the same time.

The ninth was directed to *Richilda*, a Queen or Empress, whom he inform'd of the ill Reports which went about of her Conduct, and exhorts her to lead a Life more conformable to Christianity, and to her state of Widowhood, which she had devoted to God.

In the sixth Chapter *Flodoard* makes mention of the Letters which *Fulcus* sent to several Bishops.

In the first directed to *Frotharius*, Archbishop of *Bordeaux*, he desires that Archbishop to preserve of *Fulcus* to the Revenues of the Church of *Rheims*, which were in his Diocese, and to Excommunicate such as the Bishops should seize on them.

The second is Directed to *Rysing*, Archbishop of *Arles*, on the same Subject.

In the third directed to *Herman* Archbishop of *Cologne*, he declares that he had a great desire to hold a Conference with him, and the Bishops of his Province, but that he was prevented by the Incursions of the *Normans*: And he prays him to do him Justice with relation to some of the Revenues belonging to his Church, of which several Persons had made a Schism; the Cognizance of this Affair having been refer'd to *Willers* his Predecessor, and now laid before him.

The fourth written to the same Person, relates likewise to the Interest of the Church of *Rheims*, for some Revenues which were Embezzel'd from it.

The fifth is directed to *Gontier*, Archbishop of *Sens*, about the business of the Abbess *Hildegarda*. He intreats this Archbishop not to be so False as he had been, to the Assignments made upon this Account, and to do right to that Abbess.

In the sixth he Congratulates *Pleonicus* a Bishop of *England*, for his endeavouring to root out those Disorders of which he had made mention in his Letter to *Alfred*, and he exhorts him to continue in his Design.

The Seventh was directed to *John* a Roman Prelate, whom he put in mind of some Ancient Tokens of Friendship, which he had shewn to him; and intreats him to assure Pope *Stephen* of his Submission to him, and begs he would stand his Friend in that Affair.

The Eighth, Ninth and Tenth were directed to *Dodilon*, Bishop of *Cambray*. By the two first he calls him to the Synod, which was to meet about determining the busses between *Hildegarda* and *Hermingard*; and by the last wrote in his own Name, and in the Name of the Bishops his Suffragans, he enjoys him to compel Count *Baldwin* to make due Restitutions of the Church Revenues, which he had seiz'd on, to send him the Letter which they wrote to him upon the same Subject; and to go and meet with Bishop *Hestlon* at *Arras*.

The eleventh was writ to this *Hestlon*, upon the account of *Dodilon*'s having caus'd the Body of *Saint Calixtus* to be taken away; which had been bequeathed by *Redulphus* to the Church of *Rheims* whither it was brought.

The Twelfth was directed to *Didon*, Bishop of *Laon*, whom he reproves for having refused the Sacraments of Penance and the Eucharist, at the point of Death, to one *Walcher*, who was Executed for High Treason; and for denying him Burial, and forbidding any Prayers to be made for him.

In the Thirteenth he desires *Peter* a Roman Prelate to obtain the favour of Pope *Formosus*, that he might put *Herilaud*, turn'd out of his own Diocese of *Terevans*, into Possession of the Bishoprick of *Chalons*, putting him in mind of what had been done in the Case of *Athardus* Bishop of *Nams*, who had been Translated to *Tours*.

The Fourteenth was directed to *Honoratus* Bishop of *Beauvais*: He complains, that this Bishop was his open and profess'd Enemy, Exhorts him to a Reconciliation, and gives him to understand, that he was accus'd of Rapines: He takes Notice to him of the Excommunication of one nam'd *Aldemius*, which the Bishop of *Beauvais* had thunder'd out, and which he said that the Archbishop of *Rheims* was bound to put in execution: As to this point he tells him, that he was always ready to follow the advice and opinion of other Bishops, but that he knew of no Power which the Church of *Beauvais* had to command the Church of *Rheims*; and that this Excommunication was not grounded on a Lawful and Canonical Reason, but only because this Man had left the Interest of *Eudes*, and embrac'd that of King *Charles*. He likewise Summoned him to appear at the Ordination of the Bishops of *Sens* and *Chalons*, and gave him to understand that Pope *Stephen* had order'd him to send him to *Ravenna*.

The Fifteenth is a Letter of Compliment to *Tambaldus*, Bishop of *Langres*.

The Sixteenth was directed to *Redulphus* Successor to *Didon* Bishop of *Laon*, whose Promotion to that Dignity he Congratulates, and advertis'd him that he had too rashly Excommunicated one of

of the Tenth Century of Christianity.

of his Diocessans, hinting withal that he gave him his advice as a Friend to a Friend, not being willing to make use of that Authority and Privilege which the Church of *Rheims* had from all Antiquity, of succouring all those who made their Application to it, and thought themselves injur'd by their Bishops.

We might likewise to these Letters join that of *Mancion* Bishop of *Chalons*, directed to *Fulcus*, and publish'd by Father *Mabilon* in the third Tome of his Collections, wherein he asks the Archbishop's Advice, how he ought to behave himself with relation to a Priest who was solemnly betroth'd to a Woman, and would marry her publicly.

In the seventh Chapter *Flodoard* speaks of several Letters of *Fulcus*, directed to Abbots, and to Persons of Note.

The first was directed to an Abbot called *Stephen*, whom he comforts upon his having been deprived of a Bishoprick to which he had been elected.

In the second he reprovd *Baldwin* Count of *Flanders*, for the many Injuries he offer'd to the Churches of his Country; and among others for having caus'd a Priest to be whipp'd; for having turn'd out several Parochial Priests out of their Churches, in order to make room for others of his own choosing; for having unjustly seiz'd upon an Estate which the King had bestow'd on the Church of *Noyon*; for having seiz'd upon a Monastery, &c. he threaten'd to Excommunicate him, in case he did not forthwith make Restitution, and leave off his Cruelties to the Church.

The third is directed to the Clergy and Laity of *Sens* upon the Election of a Bishop.

The fourth to the Clergy of *Laon* upon the same Subject.

The fifth to the Monks of *Corby*, whom he severely reproves for their having cruelly turn'd out their Abbot.

These are all the Letters of *Fulcus*, which are mention'd in *Flodoard*; the very Extracts of which shew us, that this Archbishop wrote with a great deal of Strength and Authority; That he was zealous for the welfare of the Church, for the Dignity of Bishops, and particularly for the Rights and Prerogatives of the Church of *Rheims*. He was affluenced by *Winnemare* and others of Count *Baldwin*'s Creatures in the Year 900, which Count was incens'd against him for having taken away from him the Abby of *S. Walfrid*, and the Castle of *Arras*.

HERVEUS Archbishop of Rheims.

HIS Successor was one HERVEUS, a young Lord belonging to Court, and Nephew to Count Hughbald. He was ordain'd by the unanimous consent of all the Bishops of the Province. Immediately after his Ordination he soon render'd himself capable of governing his Diocese, bishop of Rheims, and gain'd the Esteem and Love of all the World by his Charity to the Poor, by his sweet Temper, and by his good Nature, and by the Zeal he express'd for the Welfare of the Church, and for Ecclesiastical Discipline. He held several Provincial Councils, wherein he discours'd very usefully of Religion, and of the Peace both of Church and State, and of the Conversion of the *Normans*, who about that time embrac'd the Christian Faith. It was for the sake that he sent to Guy Archbishop of *Rean* a Letter containing three and twenty Articles extracted out of the Canons and Letters of the Popes, about the manner of treating those, who after they had been baptiz'd, had apostatiz'd, and afterward's return'd to the Church. In the Year 909, he held a Council at *Troly* (a Village near *Beauvais*) at which assisted the Archbishop of *Rean*, with the Bishops of *Laon*, *Beauvais*, *Noyon*, *Châlons*, *Sens*, *Cambray*, *Meaux*, *Sens*, *Torvane*, and *Amiens*; in which, after he had discours'd at large of the Miseries under which France groan'd, which he imputed to the Sins both of the Laity and the Clergy, he gave them very fine and large Instructions, grounded on several Passages of the Fathers and Canons of Councils. 1. Concerning the Honour and Respect due to Churches and to Ecclesiasticks. 2. Concerning the Duty and Allegiance which Bishops and Ecclesiasticks ow'd to their King, and concerning the Duties and Qualifications of a Prince. 3. Concerning the Reformation of those Abbeys which were crept into the Monastick Life, and particularly concerning the Abbeys which were possess'd by Laicks. It was ordain'd that Abbots should be Religious Persons, well skill'd in the Regular Discipline; and that the Monks and Religious should live according to their Profession and Rule, praying for the Welfare of Kings, for the Peace of the Kingdom, and for the Tranquillity of the Church, without concerning themselves with Secular Affairs, without hunting after the Pomps of this World, and without inchoaching on the Rights and Privileges of Ecclesiasticks: and that they might have no Excuse for straggling, the Abbots were enjoy'd, or at least those who had the Government of Monasteries in their Care, to provide them Necessarys. 4. Against those who either by violence, or by any other method, seiz'd on Church Lands: which he look'd upon as Sacrilege. 5. Against those who either abus'd or persecuted the Clergy. 6. Against those who would not pay Tithes, and the other Revenues belonging to the Church. The Duty of Tithes reach'd not only to the Fruits of the Earth, and to the Breed of Cattle, but likewise to those things which were the Profits of a Man's Industry and Labour. 7. Concerning the Rapines and Robberies to rise at that

of the Tenth Century of Christianity.

The

The third inflicts the same Punishment on Count Hugh the *White*, for having turn'd out Radnispus, *war of*
Bishop of Laon. Artaldus.

In the sixth, it is order'd that the whole *Easter-Week*, and the *Monday, Tuesday, and Wednesday* after *Whitsunday* should be kept as Festivals, as well as the *Lord's Day*.

In the seventh, it is order'd, that in the Grand Litany (which is on *S. Mark's* day) a Fast shall be kept as in the *Rogation-Week* before the *Ascension*.

The eighth imports that the Laicks should have no share of the Offerings which the Faithful offer'd on the Altar.

The ninth, that the Cognizance of all Differences about Tithes should be brought before the Bishops.

The tenth and last Canon is imperfect, and one cannot well comprehend the meaning thereof ; There is mention made of Widows dedicated to the Service of God.

After this Council *Lewis d'Outremere* afflicted by *Conrad Duke of Lorraine*, retrook *Mouzon*, *Mom* The Council *league and Laon*, and the Bishops being met at *Mouzon*, Excommunicated Count *Thibault*, and cited of *Mouzon* Count *Hugh the White* to appear before the Synod to be held at *Treves*. In this Assembly, *Guy Bishop of Soissons*, who had ordain'd *Hugh*, came to wait upon King *Lewis*, and to give him Satisfaction.

Ardalund when he departed from *Laon* went to *Treves* with *Guy* Bishop of *Soissons*, *Radulphi* Bishop of *Laon*, and *Wickifrey* of *Terranova*, wherewith met with *Marinus* the Pope's Legat, and *Robert* Archbishop of *Treves*, who waited for their coming, without whom there would not have been any of their Bishops of *Germany* and *Lorraine*. *Marinus* asked *Ardalund* and the rest of the Bishops, how *Hugh* the *White* had behaved himself since the last Synod, and whether the Letters which cited him before the Synod had been delivered to him. They reply'd, That he filled perilled in his Rebellion and Robberies; that one of their Letters had been deliver'd to him, and that the other had been intercepted by his Party. Upon this Reply, It was asked whether any one was come on his behalf; and none appearing, the Assembly was adjourn'd till the morrow. On that day there appear'd no Deputy in behalf of Count *Hugh*; and the two Clergy and Nobles cry'd out, that he ought to be Excommunicated, yet that this was put off till the third day. In the mean time they consulted about the manner of the Bishops, who had been cited before the Synod, or to come to the Ordination of *Hugh*. The Bishops of *Italy* begg'd Pardon and obtain'd it; the Bishop of *Terranova* was found to have no hand in the Ordination; and the Bishop of *Nyon* was excus'd by reason of his Sicknes. On the third day *Hugh* the *White* was Excommunicated till such time as he should come and ask the Legat and the Bishops Pardon for what he had done; and in case he should defer that, he enjoynd him to go *Rome* for Abolution. There were likewise two Bishops Excommunicated who were ordain'd by *Hugh*, the one of *Ambiens*, the other of *Senlis*; and a Clerk who had infitrued and inducted the Latter. *Hildagard* Bishop of *Beauvais* was cited before *Marinus*, or to *Rome*, for assisting at their Ordination; and lastly, the young Count *Hebert*, Brother to *Hugh*, was likewise summon'd to make Satisfaction for the wrong he had done the Bishops. All these things were transacted in the Year 948. and from that time forward *Ardalund* remain'd in possession of the Archbishopric of *Reims*, which was made sure to him by the Peace concluded between *Lewis* d'Ouwerkerke and *Hugh* the *White* in the Year 953. In the fourth Year this Archbishop held a Council of five Bishops at *S. Thierry*, wherein he Excommunicated Count *Reginald*, who had seiz'd upon the Revenues of the Church.

Arnaldus dying the last day of August in the Year 967, after he had been Archbishop of Rheims; The death
thirteen years, several Bishops propos'd the Re-establishing Hgh. The Affair was debated in a Coun-
cil held in a Village of the Diocels of Meaux upon the River Marne, consisting of Thirteen Bishops of
the Provinces of Rheims and Sens. The Bishops of Laon and Châlons very strongly oppos'd his Re-
stitution, and the Cause was refer'd to the Arbitration of his Holiness: He gave them to understand
by Bruno Archbishop of Cologne, that Hgh had been Rejected and Excommunicated by the Coun-
cils of Rome and Pavia, and that there was no thinking of him again. Whereupon they elected a
Clerk of the Church of Rheims call'd Odalric, the Son of a Count nam'd Hgh; who was supported
by King Lotharius, by the Queen-Mother, and by Bruno. He enjoy'd the Archbishoprick very
peaceably for the space of Seven years, and dy'd in the Year 968. His Successor was Adalbero of Rheims
Adalbero, Brother of Count Henry, who govern'd the Church of Rheims for Nineteen years, with a Adalbero
great deal of Prudence and Candor. Under his Episcopacy a Council was held at Rheims in the Archbishop
Year 975, whereof Stephen Deacon of Pove Pendit VII. was President. In this Council Thibault of Rheims
was Excommunicated for having unlawfully seiz'd upon the Church of Amiens. In the Year 972
he held another Council at St. Mary's Mount, wherein he procur'd a Ratification of an Order he had
made, of putting Monks into the Monastery of St. Mouzon instead of Canons who were there: A Arnulphus
the death of this Archbishop, Hgh Capis laid hold on this opportunity of taking into his Inter-
ests Arnulphus, the Balfard Brother of Charles Duke of Lorrain, the last of the Carolingian
Clerk

Arnulphus Clerk of the Church of *Laon*, by procuring him to be elected Archbishop of *Rheims* in the Year 989, who immediately took of him an Oath of Fidelity. But within six Months after his being in possession of the Archbishoprick of *Rheims*, his Brother *Charles* was introduc'd into that City, and became Master of it by means of a Priest nam'd *Adalger*. Which was carry'd by his Brother to poss'd, by the Intelligence he had from the Archbishop, who however was carry'd by his Brother to *Laon*, and cast into Prison for forms sake. *Arnulphus* notwithstanding issued out a Sentence of Excommunication against those who had made an unlawful Seizure of the Revenues of the Church of *Rheims*; and the Bishops of the Province met at *Sens*, and pass'd a Decree against *Adalger*, whereby they Excommunicated him and all others who had any hand in the Usurpation made upon the Churches of *Rheims* and *Laon*. This Excommunication was sent to all the Bishops, and Complaints were made to the Holy See, who took part with *Arnulphus*. But *Hugh Capet*, who had already suspected his Treachery, having discover'd that his Suspicion was not groundless, and that he was in the Interests of his Brother, wrote against him to Pope *John XV.* and caus'd the Bishops of the Province of *Rheims* to write to him likewise, who accus'd *Arnulphus*, and desir'd he might be condemn'd. After this *Hugh* becoming Master of the City of *Laon*, and having *Charles* in Custody, he took *Arnulphus*, and brought him to *Rheims*, where he call'd a Council to proceed against him. It consisted of six Suffragans of the Archbishoprick of *Rheims*, viz. *Guy* Bishop of *Saiffons*, *Adalbert* of *Laon*, *Heruus* of *Beauvais*, *Gersman* of *Amiens*, *Rathode* of *Mayon*, and *Eudes* of *Sens*; besides them were *Debert* Archbishop of *Bourges*, *Sigwin* Archbishop of *Sens*, *Gautier* Bishop of *Aulun*, *Bruno* of *Langres*, *Milo* of *Macon*, *Arnulphus* Bishop of *Orleans*, and *Hobert* of *Auxerre*, with several Abbots of several Dioceses. *Sigwin* was President thereof, and *Arnulphus* of *Orleans* Prolocutor. In the first Session held the sixteenth of *June* in the Church of *Bazol*, *Arnulphus* Archbishop of *Rheims* was accus'd for having betray'd his Trust to King *Hugh*, and being the chief Cause of the taking that City. *Sigwin* Archbishop of *Sens*, alleg'd that he would not permit a Process to be made on this Charge, till he was sure that *Arnulphus* should not be put to Death in case he were Convicted of High Treason; and moreover cited the Thirty first Chapter of the Council of *Toledo*, which imports that Bishops shall not proceed to the Determination of such Matters, till they had engag'd the Prisoner upon Oath to remit the Punishment of the Offenders. *Heruus* shew'd that it would be of worse consequence if the Prince should take cognizance of the Cause, and deprive the Bishops of the right of doing it. *Bruno* declar'd that he was most concern'd in this Affair; that upon the account of his being a Retainer to the King *Lotharius* his Uncle, he had engag'd himself for the Fidelity of *Arnulphus*, that he might be made Archbishop of *Rheims*, in hopes that he would not let him suffer any prejudice for this Act of Kindness: That *Arnulphus* was so far from making his due acknowledgments, that he had begun to persecute his Friends, and had put him in danger of his Life: that he had to no purpose warrant'd that he would not break the Oath of Fidelity which he had taken to King *Hugh*; that there was sufficient Evidence of his Treachery, because the Authors of that Rebellion were his most intimate Friends, and such as he esteem'd very highly. As to that which was alleg'd, that care ought to be taken that the Offender should not lose his Life; he answer'd, that there was no need to fear any such thing after Princes so merciful as theirs were; but that it was more to be fear'd, whilst they endeavour'd after the Safety of one Man, that the whole Ecclesiastical Order would be expos'd to danger. At last it was concluded, that the Priest who had deliver'd up the Gates of the City to Duke *Charles*, should be brought in. Whilst they staid for his coming, they read over the Oath of Fidelity which *Arnulphus* had taken to King *Hugh* and King *Robert*. Afterwards the Priest nam'd *Adalger* appearing, declar'd that it was *Arnulphus* who gave him the Keys of the City Gates, with orders to deliver them up to Duke *Charles*. After this Evidence was given, they read the Decree which *Arnulphus* had made against those who made an unlawful Seizure of the Revenue of the Church of *Rheims*, which prov'd that himself was Excommunicated because he was the Author of that Depredation, and went thence with those who committed it. To this was join'd the Sentence of the Bishops of the Province of *Rheims*, pass'd at *Sens* much about the time wherein they began to suspect *Arnulphus* of Treason. After the reading of these Papers and the Canons of the Council of *Carthage* against Persons Excommunicated who partake of the Sacrament, and against Bishops who do any thing contrary to the Oath which they have taken in their Ordination, leave was given to all who were minded to vindicate *Arnulphus*, to say freely what they could in his behalf. The Clergy of his own Church would neither accuse nor defend him: But *John Scolasticus* of *Auxerre*, *Remulphus* Abbot of *Sens*, and *Abbo* Superior of the Monastery of *Fleury*, undertook to defend him, and produc'd a great many Passages extract'd out of the false Decretals of the Ancient and Popes, to prove that *Arnulphus* ought to be re-establish'd before they proceeded to judge him; and that they might not judge him till he had been cited several times, and the Holy See made acquainted with the Business. It was answer'd them that he had sufficient Notice given him; that they ought not to re-establish him till he had receiv'd such a Sentence as declar'd him Abjur'd, since he had been already condemn'd: That *Hildebrand* Bishop of *Beauvais*, and *Abbo* Archbishop of *Rheims* charg'd with the same Crime as *Arnulphus* was, had been judg'd by the Synods of the Province; and that the Holy See had been already inform'd of this Affair by the Letters of King *Hugh*, and of the Bishops of the Province of *Rheims*, which had been carry'd to Rome by Deputies, which the Pope at first had prey'd well entertain'd: but that since Count *Hobert* had presented his Holiness with a fine white Sced and several other things, he deny'd to give them any further Audience. The Deputies which Bishop *Bruno* had sent to Rome for his Release, added, that having requested the Pope to Anathematize

matize those who were guilty of his Confinement, the Clerks of the Pope had demanded Money of the Council for it; and that they not being willing to give them any on that account, the Pope had told of *Rheims* them as his final Answer. That the Person for whom he had been Apprehended might release him, against him if he thought fit: from whence they concluded, that the Holy See did not hinder them from proceeding upon the Spot to the Judgment and Determination of that Affair. But they carry'd the Point higher yet, and *Arnulphus* Bishop of *Orleans* remonstrated, that they might go on in the Trial, without waiting for what Rome should say in the Case. And after he had made Protestation that all due Respect ought to be paid to the Holy See and its Decisions, without offering prejudice to the Councils; he gave them to understand that there are two things of which great care ought to be taken, which were not to permit that the Silence, or the new Laws or Institutions of the Pope, be any prejudice to the Ancient Laws of the Church: Because this would be to overthrow all order, and to make every thing depend on the Will and Pleasure of one single Man. That this did not derogate any thing of the Privileges of the *Præfix* *Maximus*, because if the Bishop of *Rome* were a Man of Worth for his Learning and his Piety, there was no fear of his Silence, or of his Altering the Constitutions of the Church. That if on the contrary, either out of Ignorance, or Fear, or Passion, he should sever from Justice, his Silence and his new Decrees were the least to be fear'd; because he who acts contrary to the Laws, cannot prejudice the Laws. From thence he took an Occasion to lament the sad Estate of the Church of *Rome*, and gave a brief account of the Popes from *Oristian* to *Boniface*, and shew'd his abhorrence of their Irregularities. He asked whether Bishops, noted for their Sanctity and Piety, were oblig'd to submit themselves blindly to such infamous Monstrous, who had no Learning, neither Divine nor Profane. He complain'd that they should advance to the highest Post of the Church the mean Scum and Refuse of the Clergy; Pastors who more deserv'd the name of Walking Staves, than of Reasonable Men. Upon desire of excellent Popes, he was for consulting Metropolitans; and took notice that there were a great many such in *Gallia*, *Belgica*, and in *Germany*, very well skill'd in Matters of Religion; and that it was more proper to ask their Opinion of the War which happens between Princes did not hinder it than to go to seek it in that City, which at present declares in favour of him who gives most, and weighs its Judgments by the Number of Crowns which are presented. He adds, that if any one should allege with Pope *Gelasius*, that the Church of *Rome* is the Judge of all Churches, and can be judg'd by none, this is a Proposition which the African Bishops would not consent to, and which could not be true at this time, wherein there was scarce one at *Rome* who had so much as studied Humane Learning, if common Fame were to be credited therein. That Ignorance was more excusable in other Bishops than in the Bishop of *Rome*, who ought to be Judge of the Faith, of the Life, of the Manners, and of the Discipline of the whole Church. That according to St. Gregory's Opinion, the Bishops, when in fault, are subject to the Correction of the Holy See; but when they are blameless, Humility in one sense renders them all Equal. Lastly, That when the Bishops of *Rome* of this time were like to *Damasus*, nothing could be done more than had been done, since the Bishops and the King had writ concerning this very Business to the Holy See, and they had not undertaken to decide it in the Province, till such time as they had no hopes of having it try'd at *Rome*, which was conformable to the Canons of the Council of *Sardica*. He quoted several Passages out of St. Gregory, to show that Bishops are oblig'd to punish Offences, and that they may Depose Bishops who are convicted thereof. He added, That tho' one might pass by other Crimes in silence, one could not do so in the Case of High Treason; yet that there have been Instances of Archbishops of *Rheims*, condemn'd by the Bishops of the Province for this very Crime; namely *Gilles* Archbishop of *Rheims*, who prov'd a disloyal to *Childbert* and *Edbe*, and was depos'd at *Thionville*: That the Decree of *Deshaies*, which imports that the Causes of Bishops shall be try'd at *Rome*, ought to be extended to none but difficult Causes, and not to such wherein the Crime is self evident: That the African Bishops have consult'd the very Right of Appellation, and that the Councils of *Nice* and *Antioch* appointed the Synod of the Province to determine these Matters: That he would very readily grant the Church of *Rome* more than ever the African Bishops pretended to allow it: That they consult'd it when the Affairs of the State permitted it, and they submitted to its Determinations, unless they were contrary to Equity: But if it remain'd free, the Ecclesiastical Laws ought to be consulted, and the rather because the Church of *Rome* at present was destitute of all manner of Supports and Supplies; for since the Fall of the Empire it has lost the Churches of *Alexandria* and *Antioch*, as well as those of *Africa* and *Asia*, and all Europe began to fly off from it: That the Church of *Constantinople* was withdrawn from its Obedience: That the Churches of *Spain*, which were most remote, did not acknowledge its Determinations; and that *Rome* had abandon'd it self, since it no longer gave any wholesome Advice to it self, or others. He then concludes, that according to the Examples and Canons of former times, they ought to proceed to the Trial of the Archbishop of *Rheims*.

[From all the Speech of the Bishop of *Orleans*, it cannot but be observ'd, that even in these dark times, wherein Rome might with ease have imposed on the blind and ignorant World, there were some few wise, and so honest as not to think its Bishop (especially if a wicked and ignorant one) to be the infallible Judge of all Controversies. Now whether this honest proceeding of the Council of *Rheims* in judging *Arnulphus*, even in a time when they were oblig'd to pay all due deference to the Holy See, and whether the Practice of the Modern Gallican Churches in this Age, be not a just Evidence to prove how little they (even of the Romish Communion) believe the Doctrine of the Pope's Infallibility (unless as far as they gain by it.) I leave the fair and impartial Reader of both Parties to judge.]

Arnulphus

himself Guilty.

In the mean time the Pope by his Legat very warmly pers'd for the re-establishment of *Armulphus*, *The Count* and after he had appointed Councils to be held for this purpose at *Aix-la-Chapelle*, and at *Rome*, to all of whom which the Bishops of *France* would not go, he order'd one to be held at *Munich* the Second of June, 1701. in which afflicted *Luithoff* Archbishop of *Treves*, *Aimon Bishop* of *Verdun* and *Norger* in the Year 999. in which afflicted *Luithoff* Archbishop of *Munster*. *Leo* Legat of Pope *John* XV. presented to them a Letter of *Legat*, with which *Luithoff* and *Norger* were not content, but *Gerbers* made an eloquent Speech in his own Defence, wherein after he had shewn the Reasonableness of his Conduct, he declar'd that he had not taken the Church of *Rheims* from its lawful Possessor; but that *Armulphus*, who was unworthy thereof, having condemn'd himself, he had been elected and ordain'd Canonically in his place. He gave his Speech in writing to the Legat, who handed it to him the Pope's Letter. After this the Count *Abp* spoke up, having first appointed to meet at *Rheims* the first of *July*, and depu'd *Leo* a Month to the Pope, who wrote the *Abp* two bot *Leo* the Pope's Letter, as to King *Hugh*. But as *Gerbers* was going, *Leo* order'd two Bishops to remonstrate to him, that he ought to abstain from celebrating Divine Service till the Conviction of the Synod. After he had declar'd that their Demands signified nothing, he went himself to wait upon *Leo*, and told him that it was not in the Power of any Bishop, nor of any Patriarch, nor of the Pope himself to excommunicate any of the faithful from the Communion of the Church, till such time as he had been either convicted of a Crime, or had acknowledg'd himself to be Criminal, or had refus'd to appear before a Synod, being cited thereto according to the Canon: That neither of these being his Case, he could not tell how to condemn himself. However *Luithoff* Archbishop of *Treves*, having call'd him like a Brother, admonish'd him not to give any occasion of scandal, he prevail'd upon him to far, that for peace and quietness sake, he would only abstain from celebrating, till the first of *July* next, which was the time appointed for the Synod at *Rheims*. The *Queens* *Abbat* wrote to *Gerbers*, ordering him to appear at that Synod; threatening him that if he did not, such Measures should be taken as should be thought most proper. *Gerbers* understanding that they would Absolve *Armulphus*, and re-establish him, and all to gratify *Leo*, who had promis'd that the Pope should confirm the late Marriage of *King Robert*; and being inform'd that his Clergy and Laity had declar'd against him, return'd this Answer to that Prince. That he would not be there; and declar'd that he would patiently attend the Determination of the Synod: That having receiv'd the Government of the Church of *Rheims* at the hands of the Bishops, he was not willing to

quit

bio

Elodard minian. It begins with the History of *S. Marcel*, and of all the Martyrs which are in his false Decree-Prebendary tells: Afterwards he speaks of the Martyr'd Saints which are worship'd in Italy. The fifteenth Chapter is concerning *S. Afra of Augsburg*. The sixteenth is concerning *S. Eusebius* the Pope.

The ninth Book makes mention of *S. Sylvester*, *Gallicanus*, *S. John*, and *S. Paul*, and of several other Martyrs, who were at Rome in the time of *Julian* the APOSTATE.

The tenth Book begins at *S. Julius* the Pope, and ends with *Vitalian* and *A-Deodate*. He therein mentions several other Saints; as for instance, in the second Chapter he speaks of *Eusebius*, whom he calls *Presful*, *Prelate*, who is said to have suffered at Rome under *Constance*, with *Orsius* and others; he speaks of *S. Eusebius of Vercel*, of *Victorine* the Rhetorician, and of *S. Dennis of Milan*; he makes mention of the Translation of the latter, made by *S. Basil*, who sent his Body to *S. Ambrose*. (I have the Letter of *S. Basil* by me, directed to *S. Ambrose*, taken out of an ancient Manuscript, which makes mention of this Translation.) In the third Chapter, where he treats of *S. Damjanus* the Pope, he likewise speaks of *S. Jerom*. In the eighth Chapter he treats of the Schism of *Laurence*, of *Paschasius* the Deacon. In the nineteenth of *Hormisdas* the Pope, of the Peace in the East, of *S. Germain of Capua*, of the Restitution of *Africa*, of *S. Remy*, of the Conversion of the *Cloué*, of the Crown which he sent to Rome, of the Cenular Habits which he receiv'd from the Emperor. In the tenth Chapter he speaks of *S. John* the Pope, of *Symmachus*, and of *Boetius*, whom *Theodoric* caus'd to be put to death. In the twelfth Chapter of *Cassiodorus*, of what *Belisarius* did against the *Goths* in Italy and *Africa*. Lastly he treats at large of *S. Gregory*, and of what happened in his Monastery.

The eleventh Book comprehends the History of the Popes from *Agatho* down to *Christophilus*. In the fifth Chapter he speaks at large of *Boniface of Germany*, whom he styles Doctor and Martyr. In the sixth Chapter of *Charlemagne* Prince of France, who turn'd a Religious. In the seventh Chapter of Pope *Stephen II.* of his Progress into France, of the miraculous Cure he wrought in the Abby of *S. Dennis*, &c.

The twelfth Book contains the History from *Leo IV.* to *Leo VII.* In the first Chapter he speaks of the Falls of *Hincmarus*, of the Settling the *Glave*, of the Feast of the Assumption of our Lady. In the second Chapter, of *John* Bishop of *Ravenna*. In the third Chapter of *Hincmarus* and of *Charles the Bald*. In the fourth Chapter of *Fulcus* Archbishop of Rheims, and of the several Commissions which the Popes granted him. In the fifth Chapter of the Translation of *S. Calixtus* the Pope to Rheims, which he calls *Orkem Nefram*, Our City. He treats at large of the Actions of *Formosus*, whom (he says) *Charles* King of France desir'd to send him *Papem Benedictum*, i. e. some Consecrated Bread.

The thirteenth Book is about the Saints which *S. Gregory* treats of in his Dialogues, and of other Saints of Italy.

The fourteenth Book is about the Guardian Saints, Martyrs, and others of the Cities of Italy. He ends all by *S. Columban* and his Disciples.

At the end is an Epitaph of *Flodard* himself.

This Manuscript is almost as ancient as *Flodard*.

Flodard's style is very plain, without any Ornament and without the least Affectation. He makes a great many Extracts, and relates a vast number of Miracles.

AURELIAN Clerk of the Church of Rheims.

Aurelian
Clerk of
the Church
of Rheims.

Rithemius makes mention of another Clerk of the Church of Rheims call'd *Aurelian*, who, he says, was very well skill'd in the Knowledge of the Scriptures, and in good Literature; but above all a good Musician. He makes him the Author of a Tract concerning the Rules of Singing and of Notes, which he says was a very remarkable Volume, intitled, *The Complete Music Master*. He adds, that he likewise compos'd several other Pieces, and that he flourish'd in the Reign of *Arnulfus* about the year 900. We have nothing of this Author left.

BERNERUS Monk of S. Remy of Rheims.

Bernerus
Monk of
S. Remy
of Rheims.

WE ought likewise to reckon among those who were an Ornament to the Church of Rheims *Bernerus* Monk of *S. Remy* of Rheims, who was sent in the year 948. with several Monks to establish a Monastical Discipline in the Monastery of *Humbliers* in *Vermendois*. He wrote the Life of *S. Hunegeuda* Abbess of *Humbliers*, published by *Father Mabillon* in the second Benedictine Century;

and the Account of the Translation of her Body, which is to be met with in the fifth Century. *Bernerus* He sent several Monks to *S. Quentin* to be put in the room of those Clerks of the Church of that place, who did not lead regular Lives. He relates in the Account of the Translation of the Relicks of *S. Remy* of *S. Hunegeuda*, several Miracles which were wrought till the year 965. which shews that he wrote and liv'd beyond that year. But thus much may suffice to speak concerning the Church of Rheims. We proceed to the other Churches of France.

GAUTIER Archbishop of Sens.

THE beginning of this Century *Gautier* was Archbishop of Sens, who was ordain'd in the year 887. and liv'd to the year 923. He made Constitutions, which remain still among us. They are comprehended in fourteen Articles.

The first Prohibits such Abbots and Conventual Priors, who would not appear at the Synod, and were not excus'd; from being admitted into the Church for eight days.

The second prohibits the Religious from receiving any Deposition into their Convents without the permission of the Bishop.

The third orders that they should all eat together in the same Refectory, and all lye together in the same Dormitory.

The fourth imports, that all the separate Apartments of *Numeries* shall be pull'd down, except such as were requisite to entertain the Bishop; or proper for the sick; or for any other Cause which the Bishop shall adjudge to be just and necessary.

The fifth, that none of the Religious shall be permitted to go abroad, or to lye out of the Monastery, unless it be but seldom, and upon some lawful occasions.

The sixth, that all the suspicious and unnecessary Doors of these Monasteries shall be shut up.

The seventh prohibits the Ecclesiastical Judges from issuing forth general Excommunications, and from Excommunicating all those who shall Communicate with an Excommunicate Person, unless it be upon some great important occasion, and in such Cases as are enormous.

The eighth enjoins the Canons or Prebendaries to regulate their Offices, and to behave themselves in them with care and exactness.

The ninth enjoins them to observe the Rules prescrib'd by the General Council.

The tenth and eleventh order, that the Communities of the Monks or Regular Canons be re-established in those Priors where they were us'd to be, if they have but wherewithal to subsist.

The twelfth, that the Abbots and Conventual Priors shall have in their respective Abbeys and Priors, a sufficient number of Religious, from whom they shall not exact any Pension.

The thirteenth, that the Clerks who lead loose lives shall be shaven by the order of the Bishops, Archdeacons, or other Officers, so that no Mark or Token of their Clerical Tonfure shall be left them.

The fourteenth imports, that when any Country shall be interdicted for the Offence of the Lord or his Bailiffs, that Interdiction shall not be taken off, till such time as satisfaction be made for the Damages which the Parochial Churches shall suffer by reason thereof.

This question'd whether these Constitutions belong'd to this *Gautier*, or to some other of a more modern date. And indeed they relate more to the Discipline of the succeeding Centuries, than to the Discipline of the Tenth.

Of the other Bishops of FRANCE.

THE other Bishops of France shew'd themselves no less zealous for the keeping up of Discipline and maintaining their Rights, than those we have already mention'd. We have one famous instance of it related by *Glaber* Monk of *Cluny*, who liv'd in the following Century. *Fulcus* Count Bishop of *Anjou*, upon his return from a Journey he made to *Jerusalem*, being willing to discharge himself of a Vow he had made, caus'd a Monastery to be built in the Territory of *Tours*, over against the Castle of *Loches*, which he dedicated according to the Advice of his Wife to the memory of the Clergy: the Dedication of *Loches*, and not to the memory of any Martyr. *Hugh* Archbishop of *Tours* was interceded to perform the Dedication of that Monastery; but he refus'd it till such time as *Fulcus* should re-Church his store to his Church the Revenues which he had contrary to all justice taken from him. *Fulcus* homach'd with this refusal, went to Rome, and after he had made several Presents to Pope *John*, he return'd with the Cardinal *Peter*, who afterwards dedicated the Monastery, having a Commission granted by the Pope for

should be Anathematized. That same day the Cardinals, Archbishops, Bishops, and all the Clergy of France, who had celebrated that Marriage, and the Bishops of France, had either Affirmed or Confented thereto, till such time as they should come and give the Holy See satisfaction. This Sentence of the Pope made such an Impression on the minds of Men (if we will)

Some

Besides the Apology and the Letters of *Abbo* which we have already mention'd, the Author of his Life makes likewise mention of the following Tracts. *Osa* Letter in Hexameter Verse, in praise of the Emperor *Abbo*: The Verses begin and end with the same Letter, and may be read six manner of ways, which make for many different Senses. Of a Treatise directed to *Odilo* Abbot of *Cluny*, about the Harmony of the Gospel: and of another Tract concerning the Cycles of all the Years, from the Birth of *Jesus Christ* down to his time, which *Sigebert* says is a Commentary on the Treatise of *Vincen- tinus*. They likewise attribute to him the *Abstract* of the *Lives* of the Popes, taken out of the *History* of *Anastasis* the Librarian, printed at *Moscow* in the year 1602. The Life of *S. Edmund* King of England and Martyr. Father *Mabilon* has given us an Excellent Collection of Canons composed by *Abbo*, and dedicated to the Kings *Hugh* and *Robert*, in the second Tome of his *Annals*. *Abbo's* stile is very pure and elegant, and his Conceptions are accurate: He was, very well vers'd in the Rules of Discipline and Morality. His Zeal for the Monastical Order, and the Interest of the Monks, created him a great many Enemies: because, as he says himself, he had always in his Thoughts the protection of the Monks; and had consulted their Interest upon all occasions, and oppos'd all who annoy'd them.

Aimoin
Monk of
Fleury.

THIS Life of Abbo was written by Aimoin Monk of the same Monastery. He was of Aquitaine, the Son of Anetrude, the Kinswoman of Gerald, Lord of Amberstee. He embrac'd the Monastick Life in the year 790. under Oilbold Abbott of S. Benedic upon the Loire; and flourish'd till his Successor Abbo, whose intimate Friend he was. He attended him in his Journey to Gascoigne, and after his death return'd to his Monastery. The principal Piece of this Aimoin is his History of France dedicated to Abbo. It was printed at Paris by Badius Ascensius in the year 1514. under the Name of Aimonius. Fifty years after Monsieur Pitheou or Pitheue, caus'd it to be re-printed as a Manuscript, under the true Name of Aimoin. It was publish'd in the year 1567. at the Printing House of Vezel. In the year 1603. James de Beugui, Monk of S. Germain, Ten years after to be inferred, and pretended that it was writ by Aimoin, a Monk of S. Germain. Ten years after to be printed in the Body of the History of France, which caus'd it to be printed at Hanoover. Freherus the Messieurs Duchesne inferred it in the Third Tome of their Collections, printed in the Lastly. The Messieurs Duchesne inferred it in the Third Tome of their Collections, printed in the Year 1641. This History is divided into five Books; But of Aimoin's there are only the three, first Books, and one and forty Chapters of the Fourth, which end at the founding of the Monastery of Fleury. The rest is compild by a Monk of very late standing.

Flcury, and one also *torrey*. The rest is compil'd by a Monk of very late banding. *Aimoin* is likewise the Author of two Books of the Miracles of *S. Benedic*t, which were the second and third: Books of these four, which are in the Library of *Flcury*; of the Life of *S. Abbo*, mention'd before; and of a Sermon upon the Festival of the Third Tome of the Collection of *Duchefne*'s together with the Monastery of *Flcury*, printed in the Third Tome of the Collection of *Benedic*t's: He is not altogether so elegant as his Master *Abbo*; But he wrote with great accuracy, and his Narration is plain and pleasant, without having any thing of that flatness of stile which several other Authors of that time had.

The Abbey of *Lobes*, in the Dioceses of *Cambray* and Principality of *Liege*, founded in the Seventh Century by *S. Ursmar*, preserv'd the Monastical Discipline till the Tenth Century, at which time its reputation was farther increas'd by several Abbots, who for their Piety were deservedly advanc'd to the Bishopricks of *Liege*, and recommended themselves to the World by their Writings.

Stephen
Abbot of
Lobes.

THE first is *Stephen*, whom *Fulewin* call^d a Learned Man, and of whom he sayeth that he observ^d the Rule of the Canons: which made People believe that he was a singular Abbot. The same Author adds, that he has cast into a more profit^l stile the ancient *List* of *S. Lambers*, which was written in a coarse dreg, and he made a very famous piece of Prose out of it: That he likewise made another small Treatise, compos^d of several fine Thoughts, which he set out of Holy Writ; in which he has intersper^d the Chapters and Collects of each Festival in the Year: and that in the Preface he observes that he had been advis^d and *to Mers*, by directing his Treatise to *Robert* Bishop of that City. *Sighears* says likewise, that he made a piece of Prose upon the Trinity, and upon the Invention of *S. Stephen* the Proto-Martyr. Others say, that they are certain Offices appointed for these Festivals. The

The Life of S. Lambert was publish'd in the History of the Bishops of *Liege*, by *Chapeville*. This Stephen was ordain'd Bishop of *Liege* in the year 903.

Stephen was ordain'd Bishop of Luzeigne . . . After his death the Bishopricke of Luzeigne was contested, as was formerly hinted, between *Hilduin* and *Riquier*; both of them being Abbots of *Lobes*, carried it from the other. In his time the study of the liberal Arts and Sciences (*says Gyslin*) began to flourish in the Abbey of *Lobes*, and the most famous Professors there were *Scamini*, *Theodini*, and *Rasterius*. We have already given a particular Account of the Translations and Writings of the last of these Persons. *Tribemius* likewise attributes to *Hilduin*, who was Competitor with *Riquier* for the Bishoprick of *Liege*, the Title of Abbot of *Lobes*, and assures us that he wrote the History of the Abbots of that Monastery, and several Sermons; but 'tis probable that he was mistaken, and that he took *Hilduin* for *Fulmin*.

IN the end of this Century *Fulcuin* or *Folcuin* was chosen Abbot of *Lobes*. He left a well penn'd *Fulcuin* History of that Abbey, from its first founding by *Landelin* and *S. Usmar* to his time, which was Abbot of *Lobes* publish'd by *Father D. Luke Dechery* in the Sixth Tome of his *Spiegelium*. He has likewise com-
posed a Treatise of the Miracles of *S. Usmar*, refer'd by *Henschenius* to April 18. and the Life of *S. Fulcuin* Bishop, and is contain'd in the first Part of the Fourth *Benedictine* Century by *Father Mabillon*. *Fulcuin* was chosen Abbot in the year 975. and dy'd in 990.

HE had for his Successor *Heriger*, the Friend of *Notger* Bishop of *Liege*, whose Works are com-
pil'd in the following Catalogue, collected by the Author of the Continuation of *Fulcuin's* His-
tory, &c. The History of the Bishops of *Liege*: The Life of *S. Ursin* in Verse: A Letter to *Hugh* Lobes.
The History of Questions, and two other Tracts, which were never publish'd: A Treatise by way of
Dialogue between him and *Albeld* Clerk of the Church of *Liege*, and afterward Bishop of *Utrecht*,
concerning the Differences of the Church, and the Coming of our Saviour: And another Treatise con-
taining a Collection of several Passages of the Fathers touching the Body and Blood of *JESUS*
CHRIST against *Pascagius Raderus*. The History of the Bishops of *Liege* was publish'd by
Chapevaine, and his Treatise of our Saviour's Body and Blood is that Anonymous Piece set forth by
Father *Collet*. The Life of *S. Ursin* is in *Henschenius* refer'd to April 18. and the other Works are only
in Manuscript. Some other Pieces are also attributed to him, viz. the Life of *S. Bertrando* cancell'd
by *Belandus* to Febr. 3. and by Father *Mabilon* to the third Bedřine Century, and that of *S. Candido*,
which is inserted under the Name of *Notger* by *Surius* to March 19. This Abbot died in the year
*1007.

* **A**ldobold Clerk of the Church of *Lige*, and afterwards chosen Bishop of *Utrecht* about the year 1009, wrote the History of the Emperor *Henry II.* which contain'd in the Lives of the Saints and Virgins in *July*, 4. in the Fifth *Century* of *Antiquities*. *Twissemui* likewise makes mention of it in his commendation of the Cross; of another in praise of the Virgin Mary; and of some other Works of the same Author, as well in Prose as Verse. He died A. D. 1027.

ALBERT

ALBERT Abbot of Gemblours.

Albert or *Olbert* Abbot of *Gemblours*, is likewise one of the Writers who proceeded from the Abbey of *Leban*. *Siebert* informs us, that he was a Person illustrious for his profound Skill in Roman Literature and Ecclesiastical Affairs, as also by reason of his great Zeal for Religion, and that he render'd his Name immortal by writing the Lives of the Fathers, and composing Hymns in Honour of the Saints; but more especially in regard that he was Tutor to *Buchard* Bishop of *Wormes*, and incited him to the study of Divinity, and caus'd him to publish his Volume of Canons so useful to the whole World, which was written and dictated by him, and compil'd by the diligence of *that Albert*. *Siebert* does not say that he compos'd those Lives of the Fathers, but only that he wrote them with his Hand; nevertheless *Trithemius* makes him the Author of them.

ODILO Monk of S. Medard at Soissons.

Odilo
Monk of
S. Medard
at Soissons

Odilo Monk of *S. Medard* at *Soissons* flourish'd about the year 920. and wrote a Book concerning the Translation of the Relicks of *S. Sebastian* Martyr, and *S. Gregory* Pope, to the Monastery of *S. Medard*, dedicated to *Ingram* Dean of that Abbey, who was ordain'd Bishop of *Laon*, A. D. 932. Therefore *Odilo*'s Piece precedes that year. It is refer'd by *Bollandus* to *January* 20. and to the fourth *Benedictine* Century by *Father Mabillon*, who has likewise given us in the same Volume, the History of the Translation of the Relicks of *S. Tiburtius*, of *S. Marcellinus*, and of *S. Peter* and his Companions, made in the same Monastery A. C. 828. and written by the same Author.

GERARD Abbot of S. Medard at Soissons.

Gerard
Abbot of
S. Medard
at Soissons

Gerard Abbot, or rather Dean of *S. Medard* at *Soissons*, flourish'd in the middle of the Tenth Century, having found an ancient Manuscript of the Life of *S. Remanus*, he cast it into a more polite title, and made another of it in *Verse*; which he presented to *Hugh* Archbishop of *Reims*, as it appears by the Epistle Dedicatory, publish'd by *Father Mabillon* in the first Tome of his *Analecti*. Of these Works there is only extant the Ancient Life of *Remanus*, that he corrected, and which was set forth by *Monfieur Rigaud*, or *Rigulsius*.

JOHN Abbot of Arnulphus at Metz.

John Ab-
bot of S. Ar-
nulphus at
Metz.

John Monk of *Gorge*, and afterward Abbot of *S. Arnoud* or *Arnulphus* at *Metz*, flourish'd there in the time of *Adalbert*, who was Bishop of that City. He wrote the Life of *S. Goldfride* Abbot of *Metz*, and the History of her Translation; with the Life of *S. John* Abbot of *Gorge* his Patron, dedicated to *Thierry* Bishop of *Metz*. *Father Mabillon* has inserted these Works in different Tomes of his *Benedictine* Centuries.

HELPERIC or CHILPERIC Monk of S. Gal.

Helperic
or Chilpe-
ric Monk
of S. Gal.

Helperic or *Chilperic* Monk of *S. Gal*, compos'd in the year 980. a Treatise of the *Calendar*, the Preface to which was publish'd by *Father Mabillon*, in the first Tome of his *Analecti*; and which is entirely preserv'd in Manuscript in the Library of *S. Germain des Pres*.

BERCHIER

BERTHIER Priest of Verdun.

Berthier Priest of *Verdun* wrote a Compendious History of the Bishops of that Church, and dedicated it to *Dado*, who was then Governour of that Country. It was publish'd by *Father Dachery* in the Twelfth Tome of the *Spicilegium*. He flourish'd about the year 987.

This Work of *Berthier* was continu'd by an Anonymous Monk of *S. Vion* at *Verdun* down to *Anameles* *Thierry* the Fourteenth Bishop of that City. Afterward *Lawrence* Monk of *Liege*, and at last of the same Monastery of *S. Vion* at *Verdun*, made a Supplement and Continuation of that History to the time of *Alberon*, that is to say, to the middle of the Twelfth Century. These Works are follow'd by another Continuation in the same Tome of *Father Dachery*'s *Spicilegium*.

ADSO Abbot of Luxeuil.

There were two Monks in the Tenth Century who bore the Name of *Adso*: The first of these, *Adso* Abbot of *Luxeuil*, wrote about the year 960. a Treatise of the Miracles of *S. Vandalbert*, but of the third Abbot of *Luxeuil*, which is contain'd in the first Tome of the *Benedictine* Centuries. The second Abbot of *Deuon* in the Diocese of *Bourges*, is the Author of the Life of *S. Bercaire*; of that *Adso* Abbot of *S. Basile* Confessor; of the History of the Translation and Miracles of the latter; of the Life of *S. Eradbert* Abbot of *Celles*; of the History of the Translation of his Relicks; and lastly of the Life of *S. Manfues* the first Bishop of *Toul*. All these Works, except the last, are in the second and fourth *Benedictine* Centuries of *Father Mabillon*; the last was publish'd by *Monfieur Bofquet*. This Author flourish'd about the year 980. and died in 992.

LETALDUS Monk of S. Memin.

Letalus Monk of the Abbey of *Micy* or *S. Memin* in the Diocese of *Orleans*, flourish'd about the *Letalus* end of the Tenth Century. He wrote the History of the Miracles of *S. Maximin* or *Memin*, Monk of the first Founder of that Monastery, publish'd by *Father Mabillon* in the first Tome of his *Benedictine* Centuries; and it is probable that he is the same with the Author of the Life of *S. Julian* Bishop of *Mans*.

CHAP. IV.

The History of the Churches of Germany.

THE Emperor *Arnulphus* the last of the Branch of the *Carlian* Stock, who obtain'd Germany for the Revoc- his Inheritance, dying in the year 899. left but one lawful Son nam'd *Lemn*, who being only Infants of eight years old, was committed to the Care of *Orto* Duke of *Saxony*, who married his Sister; and the Empire of *Haino* Archbishop of *Mayence*: Soon after he became Heir of *Lorraine*, of which *Quentibold* his of *Germa-* Baifard Brother was in possession. But he was not able to subdue *Italy*, nor to cause himself to be ny in the crown'd Emperor; neither did he live long, but dyed between eighteen and twenty years old, *1017*. A. C. 911. leaving only two Daughters, named *Placidia* and *Mathildis*. The first was married to *Conrade* Duke of *Franconia*, and the other to *Henry* the Fowler, Duke of *Saxony*, and Son of Duke *Orto*. The Estates of the Realm designing to confer the Crown upon that *Orto*, he desired to be excus'd by reason of his old Age, and advis'd them to chuse *Conrade* Duke of *Franconia*, but his Son *Henry*

ADALBERO Bishop of Augsburgh.

Adalbero
Bishop of
Augs-
burgh.

Adalbero the Predecessor of S. Ulrich is Author of the Life of S. Hariolphus the first Abbot of Elwangen.

The two ADALBERTS, who were Saints.

Two Adel-
berts
Saints.

THE two Saints nam'd *Adalbert* not only illuminated Germany with the Light of their Doctrine, but also propagated that of the Gospel amongst the Barbarous Nations: The former, after having preach'd it to the People, who inhabit along the Coasts of the *Baltick Sea*, and having taken much pains in Converting the *Sclavonians*, was ordain'd the first Archbishop of *Magdeburg* in the year 968, and dyed in 981. The second, who was Bishop of *Prague*, in like manner preach'd the Gospel to the *Bohemians*, *Poles*, and *Hungarians*. The latter left his Bishoprick, by reason of the excessive Enormities of the People of *Bohemia*, and departing to *Rome*, there embrac'd the Monastick Life in the Convent of S. *Boniface*. After having spent five years there, he return'd to *Bohemia*, and pass'd from thence into *Hungary*; from whence he return'd the second time to *Rome*, and preb'd five years more in the same Monastery. He was also remov'd again by the Solicitation of the Archbishop of *Mentz*, who oblig'd Pope *Gregory* the Fifth to send him back. *Bolislav* King of *Bohemia* having forbidden him to enter his Dominions, he went into *Prussia*, and from thence into *Lithuania*, where having suffer'd much in propagating the Christian Faith, he at last receiv'd the Crown of Martyrdom.

BRUNO Archbishop of Cologne.

Bruno
Archbishop
of Cologne.

BRUNO Archbishop of *Cologne*, the Son of the Emperor *Henry* the Fowler, and Brother of *Orto* the Great, is none of the least Ornaments of the Church of *Germany*, both with respect to his profound Learning and singular Piety. We are inform'd by a Writer of that time, that he had acquired a perfect Knowledge of the *Greek* and *Latin* Tongues; that he had perus'd all the Ancient Authors; that he had a very fine Library; and that he took a particular Care of his Diocess and Clergy; retrenching all their superfluous Habits, and obliging them to a constant attendance on the Duty; retrenching all their superfluous Habits, and obliging them to a constant attendance on the Duties of their Functions, as also instructing them by frequent Conferences, reiterated Exhortations, and his own Example. *Sixtus Senensis* says, that he compos'd a Commentary on the Pentateuch, the Manuscript of which is kept in the Library of the *Dominicans* at *Boulogne*. It's also reported that he wrote the Lives of certain Saints. He was chosen Archbishop of *Cologne* in the year 953, and dy'd in 965.

ROGER Monk of S. Pantaleon.

Roger
Monk of S.
Pantaleon.

THE Life of this great Archbishop was written by *Roger* a Monk of S. *Pantaleon* at *Cologne*, who dedicated it to *Folmar* his Successor in the year 970. It is refer'd by *Surin* to *Orb. 12.* and is written very elegantly with respect to the stile of those times. We also may reckon up a great number of German Prelates illustrious for their Learning and Piety, among whom are *Henry* Archbishop of *Trier*, *Wolfgang* Bishop of *Ratisbon*, *Sigismund* of *Halberstadt*, and many others whom we shall not now mention. We shall therefore proceed to give a particular Account of those who have left us any considerable Writings.

RATH-

RATHBOLDUS Bishop of Utrecht.

RATHBOLDUS or RATHOLDUS a German by Nation, descended from the Princes of *Friesland*, apply'd Rathbold himself to study under *Nanno* or *Manno*, in the Court of *Charles the Bald*, and of his Son *Lewis*, dus Bishop where those Princes caus'd the Liberal Sciences to be taught publicly. He was chosen Bishop of *Utrecht*. *Utrecht* in the year 899. *Trithemius* says, that he was well vers'd in the Knowledge of the Holy Scriptures, and that he was no Novice in Humane Literature; that he was of a quick Apprehension, and much esteem'd for his Eloquence, leading a very Circumspect Life and Conversation; that he govern'd the Church of *Utrecht* during Seventeen years, and wrote several Tracts; among others, a Treatise of the Commendation of S. *Martin*; another of that of S. *Boniface*; The Life of S. *Amalberga*; a Book of Homilies and Sermons; certain florid Discourses on S. *Willebrord*; an Office of the Translation of S. *Martin*; with divers Hymns in Honour of the Saints; and lastly that he dy'd in the year 917. or rather in 918. Another Writer nam'd *William* of *Hedin*, attributes to him certain Poetical Pieces, and a Compendious Chronicon: *Surin* likewise ascribes to him an Eclogue concerning S. *Lebwin*. Father *Mabilien* has publish'd a Discourse of the same Author on the Life of S. *Amalberga*, and another on that of S. *Willebrord*.

HILDEBERT Archbishop of Mentz.

HILDEBERT Brother to the Emperor *Conrad*, the Thirteenth Archbishop of *Mentz*. Crown'd *Orto* Hildebert the Great in the year 938. But afterward's having combin'd with *Richard* Bishop of *Stratsburg*, Archbishop to foment the Division between *Orto* and his Brother *Henry*, he was banish'd to *Hamburg*. Some make of *Mentz*. him the Author of the Lives of certain Saints.

WILLIAM Archbishop of Mentz.

WILLIAM the Fifteenth Archbishop of *Mentz*, Prince of *Saxony*, and the Son of *Orto* the Great, William was chosen Archbishop in the year 954. and dy'd in 968. He compos'd a Chronicon of the Archbishopships his Predecessors.

BONNO Abbot of Corbey in Saxony.

BONNO or BAVO Abbot of *Corbey* in *Saxony*, flourish'd under *Arnolphus* and *Lewis* the Fourth, Kings Bonno Abbot of *Germany*. He wrote a Treatise of the memorable Actions of his time, mention'd in the 1st of *Corbey* History of *Adam* of *Bremen*, who cites a Passage of it concerning a Miracle of S. *Rembert*. We have bey in at present no other knowledge of that Work.

WALTRAMNUS Bishop of Stratsburg.

WALTRAMNUS or WALDRAMNUS Bishop of *Stratsburg*, who assist'd at the Council of *Triburia* in the Waltramayear 895. and did not dye till 905. is the Author of certain Poetical Pieces which are inserted nus Bishop of *Stratsburg*. in the second Tome of *Canisius*'s Antiquities.

SOLOMON Bishop of Constance.

Solomon Bishop of Constance liv'd almost at the same time, for he entered upon the Episcopal Function in the year 981. and dy'd in 919. He likewise compos'd certain Poems dedicated to Bishop *Dado*, which are in the first Tome of the same Antiquities by *Canisius*. He had been Monk of *S. Gal* and Chaplain to King *Leuth*.

UTHO Bishop of Stratsburg.

Utho Bishop of Stratsburg, had for his Successor in the year 950. *Orto* Nephew to Henry the Second Duke of *Saxony*. This *Orto* wrote the Lives of *S. Arbogastus*, and *S. Amalid*. *Dado*, which are in the first Tome of the same Antiquities by *Canisius*. He had been Monk of *S. Gal* and Chaplain to King *Leuth*.

NOTGER the Stammerer.

There were several *Notgers* in the Tenth Century, but the first and most famous was of the *Carilian* Race, and surnam'd the *Stammerer*, by reason of the impediment in his Speech. He enter'd very young into the Monastery of *S. Gal*, where he liv'd under *Marcellus* and *Jo.* with *Bertrius* and *Tutilo*. These three Monks studying together, applying themselves more especially to the study they had frequent Conferences one with another, applying themselves more especially to the study of the Liberal Arts and Sciences, and to that of Music in particular: But their chief Employment was the making of *Proses*. *Notger* compos'd many, and translated the *Psalter* into *High-Dutch* for the use of King *Arnulphus*: He wrote the Life of *S. Gal* in Verse, as also a Treatise of the Letters of the Alphabet, that are us'd in Music and some other Works of the like nature; but the principal of them is his *Martyrologie*, publish'd by *Canisius* in the sixth Tome of his Antiquities. The same *Canisius* has set forth some of the *Proses* and Hymns of this Author, with a Fragment of the Life of *S. Gal*, in the Fifth Tome of the same Work, in which is also found the Treatise of Music before-mention'd. Besides these Works, *Goldastus* attributes to *Notger* the *Stammerer* the two Books of the History of *Charlemagne*, that are dedicated to *Charles the Bald*, and written by a nameless Monk of *S. Gal*: And indeed he seems to discover himself in wants Teeth. The same Author observes, that he has seen a Manuscript of the Life of *S. Gal*, written by way of Dialogue, which bears the Name of *Notger*. To him likewise is attributed the Life of *S. Landold* refer'd by *Surius* to *March 19*. That of *S. Remaculus* Bishop of *Utrecht*, refer'd by the same Historian, to *Sept. 3.* and two Books of the Miracles of that Saint: But it's not certain that these Works are his; neither do they appear to be of the same file. *Notger* spent the greatest part of his Life in the Ninth Century, and dy'd in the Month of *April*, A. C. 912. His Martyrology was compos'd in the end of the Ninth Century, or in the beginning of the Tenth.

The second *Notger* liv'd in the Tenth Century, and was not made Abbot of *S. Gal* till the year 973. he dy'd in 981, but there are not any of his Pieces now extant. The third *Notger* was chosen Bishop of *Lege* in the year 972. Neither has he left any Works unless we attribute to him the above-mention'd Lives of the Saints.

WITICHINDUS Monk of S. Corbey in Westphalia.

Witichindus, *Winduchindus*, or *Windichinus* a Monk of *Corbey* a Monastery in *Westphalia*, of the Order of *S. Benedict*, flourish'd under *Orto* I. and II. He wrote three Books of the History of the Saxons, in which are comprehended the Actions of *Henry* and *Orto* the First, and which ends at the

the death of the latter, that is to say, in the year 972. They are dedicated to Queen *Mathilda*, Witichindus Daughter of the Emperor *Orto*, and were printed at *Basil* A. D. 1532. at *Frankfort* in 1577. A *Dus Monk* among the *German* Historians print'd in 1580. and at the end of a particular Edition by *Meibomius* of *Corbey* at *Frankfort* in 1621. *Sigebert* says also, that he wrote in Verse a Relation of *S. Thecla's* Passion, *phala*, and the Life of *S. Paul* the first Hermit. These Works are lost; altho' in the last Edition by *Meibomius*, there are certain Verses which are attributed to this Monk.

ROSWIDA a Nun.

Roswida a Nun of the Monastery of *Gandersheim*, famous for her Quality, Learning and Piety, *Roswida* flourish'd under the Emperor *Orto* II. by whose Order the compos'd in Heroick Verse a *Panegyric* upon the Actions of *Orto* the First. She likewise wrote in Verse the Passion of *S. Dennis* Bishop and Martyr, and that of *S. Pelagius* who suffer'd Martyrdom in Spain; and some other Poems in Commendation of the Virgin *Mary* and *S. Anna*; as also on *S. Gandolphus* and some other Saints. To her likewise is attributed the Life of *S. Willibrod* Bishop of *Eichstadt*, and that of *S. Umbeald* the first Abbot of *Heilsheim*; related by *Surius*, *Canisius* and Father *Mabilien*. This Nun wrote in a finer file then most part of the Authors of her time, and was well vers'd in the Knowledge of the Greek and Latin Tongues: Her Poem of the Life of *Orto*, was printed with *Witichindus* Works at *Frankfort* in 1621. and in the Collection of the *German* Writers by *Ruberus*; and her Poetical Pieces were printed together at *Nuremberg* in 1501. by *Conradus Celsa*.

REGINALDUS Bishop of Eichstadt.

Reginaldus, who in the year 975, succeeded *Starband* kill'd by the Hungarians at *Augsburg*, in the Bishoprick of *Eichstadt*, pass'd in his time for a very Learned Man, as having attain'd to a considerable Knowledge in the Greek, Latin, and Hebrew Tongues, and more especially in the Art of Music. He wrote the Lives of *S. Willibald* and *Umbeald*, with those of *S. Nicolaus* and *S. Blasius*. He was Bishop for the space of Twenty four years.

Another *German* Bishop of the same time, has given us the Life of *S. Huneconda* refer'd by *Surius* to *Aug. 25.* and a Nameless Writer made a Narrative of the Translation of *S. Epiphanius* Bishop of *Pavia* into *Saxony*.

THIERRY Archbishop of Triers.

Thierry Provost of the Church of *Metz*, and afterwards Archbishop of *Trier*, wrote sometime *Thierry* before the preceding Authors (for he dy'd in the year 970.) the Life of *S. Lutvuds*, refer'd by *Archbishop* of *Triers* to *Sept. 22.*

OTHLO Bishop of Metz.

Othlo Monk of *Fulda* wrote the Life of *S. Pymin*, who is suppos'd to have been Bishop of *Meaux*, or rather *Metz*. This Life is dedicated to *Liudolphus* Archbishop of *Trier*, and was publish'd by *Brouwers*, who caus'd it to be printed A. D. 1616. at *Metz*, with other Lives of the illustrious Personages of *Germany*. *Liudolphus* was made Archbishop of *Trier* in 999, and dy'd in 1008. Therefore *Othlo* compos'd his Work in the Ninth Century, or in the beginning of the Tenth. *Canisius* and

and Serrarius likewise attribute to him the Life of S. Boniface. But Brouverus observes, that it is of a different title.

UFFING or UFFO Monk of Werthin.

At the same time Uffing, or rather Uffo of Frisland, Monk of Werthin, wrote the Life of S. Ludger Bishop of Munster, which was printed at Cologne the last Century, with a Poem of the same Author; some attribute to him the Life of S. Ida refer'd by Surius to Sept. 4. Suffridus says that he likewise left the Life of S. Lucin King of England, which he affirms to be extant in Manuscript.

We have the Acts only of very few Councils of Germany in the Tenth Century, altho' we have just grounds to suppose that many more were held. The first, of which any Monument is remaining is a Council held at Coblenz in the year 922. by the order of Charles King of France, and Henry King of Germany. It was compos'd of Eight Prelates, viz. Herman Archbishop of Mentz, Heriger Archbishop of Cologne, and six other German Bishops, and made Eight Canons, of which only the First, Fifth, Sixth, Seventh and Eighth remain in our Possession. The first forbids Marriage between Relations to the Sixth Generation. The Fifth prohibits Laymen, who have Chappels from receiving the Tythes of them with their own hands on purpose to put them to profane uses, and ordains that the Priests shall receive and use them to the advantage of the Churches, and for the maintenance of Hospitals and poor People. The Sixth brings the Monks under Subjection to the Jurisdiction and Government of the Bishop. The Seventh condemns a Person who sells a Christian for a Slave, as guilty of Murder. The Eighth forbids those who give any Goods or Revenues to a particular Church, to take away the Tythes due upon account of such Revenues, to the Church to which they belong'd before.

The Canons of a Council held at Erfurds in the year 932. in like manner are still extant, with a Preface which shews that it was conven'd by the Order of King Henry the First, in the Fourteenth year of his Reign, and that it was compos'd of the Archbishop of Trier and Twelve Bishops. The First of these Canons imports, that the Festivals of the Twelve Apostles shall be solemniz'd, and that the Fast of the Vigils shall be observ'd according to the ancient Constitutions. The Second, that no Pleas shall be held in the Courts of Judicature on Sundays, Holy-days, or Fasting-days: It is also added, that King Henry prohibited the Judges to Cite any Person before them in the Week preceding the Festival of Christmas, that of S. John Baptist, and during the whole time of Lent, till the Eighth day after Easter. In the Third it is forbidden to deliver a Summons or Warrant to those Persons who are going to Church, or are there already, that they may not be disturb'd in their Devotions. The fourth imports, that if a Priest be suspected of any Crime, and accused before his Bishop, he shall be thrice admonish'd to acknowledge his Fault, and shall undergo condign Punishment, if he be found Guilty, unless he prove his Innocence by clearing himself by his own Oath, or by that of his Colleagues. The Fifth forbids private Persons to impose Fasts without the Consent of the Bishop or his Vicar, because many do it to carry on Superstitious Divinations, or for other sinister ends, rather than out of a Principle of Devotion.

We have already made mention of the Council of Ingelheim held in the year 948. in treating of the Contents of Arnaldus for obtaining the Archbishoprick of Rheims, in regard that it was chiefly assembled upon that account.

In the year 952. the Emperor Otto the First held at Augsburg an Assembly of the Bishops of Germany, France and Italy; where the Archbishop of Mentz presided, and publish'd Eleven Canons, which were approv'd by the other Prelates.

The First ordains that the Priests, Deacons and Subdeacons that marry, shall be depos'd according to Chap. 25. of the Council of Carthage. The Second is against Clergy-men, who keep Dogs and Birds for Hunting, and are addic'd to that Exercise; they are to be suspended from their Functions as long as they persist in such Practices. The Third ordains that Bishops, Priests and Deacons, who spend their time in playing at Games of Chance, shall incur the Penalty of being Depos'd, unless they renounce such sort of Games. The Fourth is against those Clergy-men who keep suspicious Women in their Houses. The Fifth prohibits Monks from going out of their Cloisters, without the permission of their Abbot. The Sixth enjoins Bishops to take care of the Monasteries of their respective Dioceses, and speedily to Reform the Disorders that are committed in them. The Seventh and Eighth forbid them to hinder Clergy-men and Canonesses from embracing the Monastical Life. The Ninth prohibits Lay-men from turning out of the Churches those Persons to whom the Bishops have committed Care of them. The Tenth attributes to the Bishop the right of taking Cognizance of the distribution of Tythes. And the Eleventh imports, that not only the Bishops, Priests, Deacons and Subdeacons shall lead a single Life, but also that the other Clergy shall be oblig'd to live Continently when they come to years of Maturity.

CHAP.

CHAP. V.

An Account of the Churches of England.

IN the beginning of the Ninth Century, King Alfred re-establish'd the Universities, and caus'd the Liberal Arts and Sciences to flourish in England, inviting over the Abbot Grimbold, and of England several other Learned Men of France; but the Kings his Successors were chiefly employ'd in the Reforming the Corruptions of Manners and Discipline. In the beginning of this Century King Edward, upon the Remonstrances and Threats of the Pope, who complain'd that for Seven years the whole Country of the West-Saxons was destitute of Bishops, caus'd a Council to be assembled at Canterbury, in which Archbishop Phlegmon presided, and where several Persons were chosen to be Bishops in that Province, and elsewhere, who were ordain'd by Phlegmon after his Return from Rome, whither he went on purpose to give an Account to the Pope of the Proceedings of the Council, and to pacify him. The Pope approv'd their Regulations, order'd that for the future the Churches should no longer be left vacant, and confirm'd the Primacy of the Church of Canterbury. All these Actions Phlegmon, are attributed by several Authors to Pope Formosus, but in regard that this Pope dy'd a long while before the time of King Edward, they are rather to be ascrib'd to John the Ninth, who possess'd the See of that City of Rome in the beginning of Edward's Reign, A. C. 904. to which this Council may be refer'd.

The same King publish'd in the year 906. divers Laws against the Disturbances of the Tranquillity of the Church; against Apostates whom he condemn'd to death; against Clergy-men who commit Robberies or Fornication; against Incontinent Persons; against those who refuse to pay Tythes, or to keep Sundays and Fasting-days; and against Sorcerers and lewd Women, who are condemn'd to different Punishments. It's also ordain'd in that Edict, that Persons condemn'd to dy for Capital Crimes, should be permitted to make a Confession of their Sins in private to a Priest; and that those, who have been deprived of any Member or an Offence, and survive three days, should cause their Wounds to be dress'd, and receive Consolation, after having obtain'd a Licence from the Bishop.

King Ethelstan, who succeeded Edward in the year 923. in like manner caus'd certain Laws to be Enacted relating to Ecclesiastical Affairs, with the Advice of the Prelates, Lords, and Learned Men of his Kingdom, by which he ordain'd, That all the Lands, and even those of his own Demains, should be liable to pay Tythes. He enjoy'd all those, who held any Estates of him, to allow somewhat for the Maintenance of the Poor, and other charitable Uses: He prohibited Outrages that were done to the Churches, and again condemn'd the Sorcerers and Witches to Imprisonment, and to pay great Fines: He regulated the manner of proving the Innocence of Accused Persons, by Fire or Water-Ordeal: Forbad the keeping of Markets, or buying and selling on Sundays: And ordain'd that perjurd Persons and false Witnesses should be depriv'd of Christian Burial. To these Laws he added divers Instructions for the Bishops, and recommended the Reading in the Monasteries every Friday Fifty Psalms upon his Account.

Forasmuch as the most remarkable Circumstances of those Laws, is that which relates to the Clearing or Convicting of an Accused Person, by the Trial of Fire or Water, then commonly call'd Ordeal; and in regard that the manner of performing it is there explain'd at large; it may not be improper here to insert an Account of that passage. If any one be desirous to clear himself by Ordeal, that is to say, by the Trial of Fire or Water, let them come to the Priest three days before he do it, who shall give him a Benediction after the usual manner; and during those three days let him eat nothing but Bread and Salt or Pulse; let him hear Mass every day; let him make an Oblation; let him receive the Sacrament on the day he is to undergo the Trial, If it be that of Cold Water, let him plunge himself one Fathom below the Surface of the Water. If it be that of a Hot Iron, let it be put into his Hand, and left there three days, without looking on it. If it be that of Hot Water, let it be made boiling hot, and let the Hand or Arm of the Accused Person be put into it. In all these Trials, both the Accused Person and the Accuser are to Fast, and to cause Twelve Witnesses to be present, whom they may take an Oath with them, and let Holy Water be sprinkled upon them. There are two Editions of these Laws, one of which is printed at large, and the other is an Abridgment of them.

King Edmund had no less Zeal for the maintaining of the Discipline of the Church, than his Predecessor Ethelstan. He held in the year 944. which was the third of his Reign, even on Easter-day, an Assembly of the Prelates and Lords, in which he made certain Laws relating to Chastity, and the payment of Tythes, and of the Alms-penny; as also against those who offer'd Violence to their Nuns; against perjurd Persons, and those who assist at profane Sacrifices. In these Laws are Edmund specified the Ecclesiastical Penalties to be infliction on the Infringers of them; viz. The privation of Christian Burial and Excommunication. The Bishops are there enjoy'd to repair their Churches at their own Charge, and to prefer a Petition to the Prince, for the Reparation of others, and for their Ornaments. He likewise made Laws for the punishment of Murderers, and for the regulating

Odo Archbishop of Canterbury.

of Marriage-Solemnities. This Assembly was held under *William* Archbishop of York and *Odo* Archbishop of Canterbury.

The latter made about that time, certain Ecclesiastical Constitutions, by way of Admonition or Instruction, in which he recommends, 1. That the Church should be left in the peaceable Enjoyment of its Privileges and Immunities, and that no Taxes should be laid on the Revenues belonging to it. 2. He admonishes the King and the Princes to obey the Archbishop and Bishops; to be humble; to oppress no Man; to administer Justice to all; to punish Criminals; and to relieve the Poor with their Alms. 3. He orders the Bishops to lead an Exemplary Life; to visit their Dioceses once every year; to preach the Truth boldly to Kings and Princes; to excommunicate none without just grounds, and to shew to All the way to Salvation. 4. He enjoins the Priests in like manner to live Circumspectly, and to wear Habits conformable to their Order. 5. He gives the lame Admonition to all the Clergy. 6. He exhorts the Monks to perform their Vows, and forbids them to turn Vagabonds, contenting themselves only with wearing the Habit of Monks, without leading a Life consonant to their Profession: He recommends to them working with their own Hands, reading and prayer. 7. He prohibits Incestuous Marriages with Nuns, or near Relations. 8. He recommends Peace and Union. 9. He enjoins the Observation of the Solemn Fasts of *Lent*; of the *Ember-Weeks*, of *Wednesday* and *Friday*; and the Celebration of Divine Service on *Sundays* and *Festivals*. Lastly, He recommends the payment of Tythes. There is also a Pastoral Letter written by this Archbishop, and directed to his Suffragans, which is related by *William of Malmesbury*.

An Assembly of Bishops at London A. C. 948.

Edmund being kill'd in the year 946. his Brother *Eldred* took possession of the Throne. We have no Laws enacted by this Prince, only the Charter of a considerable Donation made by him to the Monastery of *Cromland*, in favour of *Turkelut*, who had been formerly Chancellor of the Kingdom, and to whom he gave that Abbey. This was done in an Assembly of Bishops and Lords held at *London* in the year 948.

After the death of *Eldred*, which happen'd in 955, *Edwin* the Son of *Edmund* was proclaimed King, but sometime after, part of *England* Revolving, *Edgar* the Brother of *Edwin* got a share of his Dominions, and upon his Brother's Death, obtain'd the sole Possession of the whole Kingdom. This Prince being more Religious than his Predecessors, entirely re-establish'd the Parity of Discipline in the Church of *England*, and brought the Monastick Course of Life into Repute, by the Advice of *S. Dunstan*, who may be call'd the Restorer of the Ecclesiastical Discipline in *England*.

S. Dunstan Archbishop of Canterbury.

This Saint was born in the Country of the *West-Saxons*, in the first year of King *Ethelstan's* Reign A. C. 923. He enter'd into Holy Orders very young, and after having completed his Studies, made application to *Abelmo* Archbishop of *Canterbury*, who introduc'd him into the Presence of King *Ethelstan*: Afterward having fall'n into some disgrace at Court, he retir'd to *Elsig* Bishop of *Winchester*, who advis'd him to embrace the Monastick Life, which he accordingly did, and continued in his Retirement till the Reign of King *Edmund*, when he was invited to Court by that Prince: He did not remain long there, without being obnoxious to the Envy and Hatred of several Persons, who misrepresnted him to the King; insumuch that he was oblig'd to retire to his Solitude of *Glassebury*, where he took up his Abode; altho' he was restor'd to the Favour of King *Edmund*, who had always a great respect for him; granted considerable Revenues to his Monastery, and continu'd to follow his Counsels, not only in the management of Civil Affairs, but also of Ecclesiastical. He was no less esteem'd by King *Eldred*, who determin'd to nominate him to the Bishoprick of *Winchester*; but *Edwin* having receiv'd a severe Reprimand for his Irregularities from this Abbot, resist'd him, and pillaged his Monastery. However, King *Edgar* recall'd him immediately after his Accession to the Crown, and made him not only Bishop of *Winchester*, but also conferr'd on him the Government of the Church of *London*. At last the Archbishoprick of *Canterbury* being vacant in the year 961. by the death of *Odo*; *Bislin* Bishop of *Winchester*, who was appointed to supply his place, dying in a Journey he made over the *Alps* to *Rome*, to fetch the Pall; and *Berthelm*, who was substituted in his room, having refus'd to accept that Dignity, *Dunstan* was Inveited with it a few days after, and went to *Rome* to receive the Pall. At his return, he apply'd himself altogether to the Reformation of the Clergy of *England*, and took upon him to Expel all those who refus'd to lead a Regular Course of Life, and to Restore the Monks to their former Station.

This Saint had for his Fellow Labourers and Imitators of his Zeal, *Ethelwald* Bishop of *Winchester*, and *Oswald* Bishop of *Worcester*, who founded a great number of Monasteries, and took much pains in Reforming the Clergy, and Expiring the Vices that were predominant in *England*. The former dy'd in the year 984. before *S. Dunstan*, who foretold his approaching Death, as well as that of the Bishop of *Rocheſter*, in a Viſit which those two Prelates made him: but the latter did not dye till after this Archbishop, viz. in the year 992. As for *S. Dunstan*, he surviv'd King *Edgar*, who dy'd in 975. and maintain'd the Right of the young Prince *Edward*, against the Pretensions of *Alfred*, who endeavour'd to transfer the Crown to her Son *Ethelfred*; but *Edward* being Affiliated Three years after by the Treachery of that Queen, *Dunstan* was constrained to Crown *Ethelfred*, and foretold the Calamities that should befall *England*, and the Family of this young Prince, as a Punishment for his Crime, and that of his Mother. At last *S. Dunstan* dy'd laden with years and honour A. C. 988.

In his time, and apparently by his Direction, King *Edgar* in 967. not only publish'd Laws like to those of his Predecessors, for the preservation of the Revenues of the Church; for the Payment of Tythes, and *S. Peter's* Pence; and for the Solemn Observations of Sundays and Festivals; but also divers

divers Ecclesiastical Constitutions, relating to the Manners and Functions of Clergy-men; to the Celebration of the Mass; to the Confession and Penance; that ought to be impos'd on those who commit Sin, &c. Indeed these Canons may serve as a kind of Ritual for the Use of Curates. It is affirm'd that they were made in the year 967. by King *Edgar*; but this does not appear to be altogether certain, and perhaps they are of a later date. The Discourse which King *Edgar* made to *Dunstan* Archbishop of *Canterbury* and to *Oswald* and *Ethelwald* Bishops of *Worcester* and *Winchester*, is much more certain. He there inveighs against the Irregularities and Disorders of the Clergy, and pathetically Exhorts those Bishops to join their Authority with His, to repress their Insolence; and to oblige them to apply the Ecclesiastical Revenues to the Relief of the Poor, for which Use they were design'd. To the end that this Order might be put in Execution, he granted a Commiſſion to those three Prelates to take the Matter in hand, and gave them power to turn out of the Churches such Clergy-men as liv'd dissolutely, and to Substitute others in their room.

By virtue of this Injunction, *S. Dunstan* held a General Council A. C. 973. in which he ordain'd a general Council of *England* in the year 973. that all the Priests, Deacons and Subdeacons, who would not lead a sober Life, should be Expell'd their Churches, and caus'd a Decree to be made, to oblige them to Embrace a Regular and Monastick Course of Life, or to Retire. And accordingly, these three Bishops turn'd the old Clergy-men out of most part of the Churches, and put Monks in their place, or else forc'd them to assume the Monastick Habit.

S. Dunstan did not only shew his Constancy and Zeal, with respect to the Clergy, but was also as zealous in treating Kings and Princes: For he sharply reprov'd King *Edgar* for abusing a young Maid whom he had sent out of a Monastery, and impos'd on him a Penance of Seven years. A certain very potent Earl having married one of his near Kinfolks, he Excommunicated him, and refus'd to take off the Excommunication, altho' the King had commanded him, and the Earl had obtain'd a Brief of the Pope for his Restoration. *S. Dunstan* being inform'd of it, reply'd, That he was ready to obey the Pope's Commands, provided the Person had really repented of his Offence; but that he would not suffer him to persist in his Sin, nor without submitting to the Discipline of the Church to insult over the Prelates, and, as it were, to triumph in his Crime. At last, the Earl being mov'd with his Constancy, and the fear of those Punishments which the Divine Vengeance usually inflict on Excommunicated Persons, left his Kinfolksman, did Publick Penance, and threw himself down prostrate before *S. Dunstan* in a Council barefoot, cloth'd with a Woollen Garment, under *S. Dunstan* holding a Bundle of Rods in his Hand, and lamenting his Sin, from which *S. Dunstan* gave him Absolution, at the request of the Bishops of the Council.

The Reformation of the Clergy cannot be carried on without great Opposition, nor without creating many Male-content, insumuch that in King *Edgar's* Life time, the Clergy-men depriv'd of their Benefices, us'd their utmost Efforts to recover them; and having made a Complaint in an Assembly held at *Winchester*, in the beginning of the year 975. they prevail'd upon the King by at *Winchester* Entreaties and the Promises they made to lead a more regular Course of Life for the future: chetter But as they were about making a Decree for their Restoration, on Condition they should live more A. C. 975. regularly, a Voice was heard coming as it were from the Crucifix, which pronounc'd these words, It will turn to no account, you have pass'd a just Sentence, and you will do ill to alter your Decisions. However, after the death of King *Edgar* these Clergy-men renewed their Instances, and even offer'd force to drive the Monks not only from their Places, but also out of the Monasteries which were lately founded: But *S. Dunstan* always maintain'd his Reformation, which prevail'd in the most part of the Churches and Monasteries of *England*, under the Reigns of *Edward* and *Ethelred*.

S. Dunstan and *S. Ethelwald* did not only take pains to Reform the Ecclesiastical Discipline in *England*, but also in reviving the Study of the Liberal Sciences, and even they themselves compos'd some Works. A modern *English* writer, call'd *Pitt*, says that *S. Dunstan* compil'd certain Forms of Archiepiscopal Benedictions; a small Tract on the Rule of *S. Benedict*; a Book call'd, *Rules for the Monastick Life*; several Writings against Vicious Priests; a Treatise of the Eucharist; some Letter of Tythes; a Book of Occult Philosophy; a Tract for the Instruction of the Clergy, and another Treatise. And indeed, we cannot be certainly assur'd upon the Credit of this Writer, whether *S. Dunstan* were really the Author of these Works, which are no longer extant; but we find a Concordance or Rule for the Monastick Life, and under the Name of *Edgar* set forth by *Rainerus*, which is apparently a Piece of *S. Dunstan*, as well as the other Constitutions of that Prince, and there is extant a Letter written by him to *Wulfin* Bishop of *Worcester*, which Father *Mabilion* publish'd from a Manuscript of Monsieur *Faure*, Doctor of the Faculty of *Paris*. The Life of *S. Dunstan* was written by *Osborn* Chaucer of the Cathedral Church of *Canterbury*, who was Contemporary with this Saint, and is found in the Fifth Benediction Century of Father *Mabilion*.

If we may give farther Credit to *Pitt*, *S. Ethelwald* in like manner compos'd several Tracts, of which he gives us this following Catalogue: A Book dedicated to Pope *John* XIV. concerning of *Winchester* the Authority of the Bishops over their Priests; a Treatise against those Priests who commit Fornication, and against their Concubines; another of the Abbots of *Lindisfarne*; another of the Kings, Kingdoms, and Bishopricks of *England*; a History of the Kings of *Great Britain*; a Narrative of his Visitations; a Treatise of the Planets and Climates of the World; the Treatise of the Abbots of *Lindisfarne*, which this Author attributes to *S. Ethelwald*, is apparently a piece compos'd in Verse by *Ethelwald* a Monk of that Abbey. The other Works are no longer Extant, and perhaps never were, but only in *Pitt's* imagination.

S. Ethelwald Bishop of Winchester.

Ecclesiastical History are not agreed about the immediate Successor of *S. Dunstan*. *Cantabrigy*: Some give him the Name of *Siricius*, and others of *Africanus*; it is certain that the latter was Archbishop of *Cantabrigy* in the beginning of the ninth Century; he sign'd in that Quality a Privilege granted by King *Rædwald* in regard that he sign'd in that Quality a Privilege granted by King *Rædwald*, succeeded him in the Monastery of *Abington*; was afterwards Bishop of *Exeter*, then Bishop of some Church in *England*, about which there is some dispute; and at last, being advanced to the Metropolitan See of *Cantabrigy*, he govern'd it till his death, which happened in great Reputation about the year 1006. This Archbishop in his time was he that Sursum'd the Sciences of Grammar and Divinity, inasmuch that he was Sursum'd the Sentences were translated into the *Saxon Tongue*, in order to be read publicly by his Letters were infered in the Synodical Books of the Church of *England*. We assure us, that their Libraries were full of a great number of Works of this Nature, and that they have lately publish'd some of them under the Title of *Homily of the Body and Blood of Jesus Christ*, in which he discourses of the Sacrament of the Eucharist, and two Letters, one to *Wulfstan* Bishop of *Salisbury*, and another to *Walfrid* Archbishop of *Tork* on the same Subject, which were printed at *London* in the Year 1698. In the Body of the Councils is contain'd a Canonical Letter of *Dunstan*, which is a kind of Ritual for the use of the Priests. The principal Work of this Author, compos'd in the *Saxon Tongue*, are an History of the Old Testament, a Book of Penitentials; Eighty Sermons; a Letter concerning the Marriage of Clergy-men; a *Saxon Chronicle* of the Lives of the Saints, and Versions of some *Latin Works*; among other.

Sometime before *Fridegod*, a Monk of *S. Saviour at Canterbury*, wrote in Verse, at the request of Odo, the Lives of *S. Wilfrid* and *S. Owen* Archbishop of *York*; the former was published by *Father Mabillon* in the first part of the *Third and Fourth Benedictine Centuries*. *William of Malmesbury* observes, that these Verse are not altogether contemptible, but that *Fridegod* intermixes so many *French words and Phrases* which render them unintelligible.

At the same time *Lafrid*, a Monk of *Wincchester*, wrote the Life of *S. Swithun*, and a Relation of the Miracles that happen'd at his Translation; and after him *Wulfstan*, Monk of the same Monastery, compos'd in Verse the History of that Translation, and the Life of *S. Edbelwald*.

Thus we have given an Account of almost all the most remarkable Circumstances that occur in the Ecclesiastical History of *England* in the Tenth Century.

Observations on the Ecclesiastical Affairs of the Tenth Century.

THERE were no Controversies in the Tenth Age of the Church, relating to Articles of Faith, or Doctrines, Points of Divinity, by reason that there were no Heretics, nor other Inquisitive Persons, who resind upon Matters of Religion, or undertook to divide the Kingdom of Heaven of its Mysteries. The Sober Party contented themselves only in yielding an implicit Faith to whatever the Church-men thought fit to deliver from the Pulpit; and the dissolute Wretches, abandon'd themselves to gross Sensualities, which gave Satisfaction to their carnal Appetites, rather than to the Vices of the Mind, to which only ingenious Persons are liable. Therefore in this Age of Darkness and Ignorance, the Church not being disturb'd upon account of its Doctrines, had nothing to do but to put a stop to the Enormities of Discipline and Manners.

There were nevertheless in England some Clergy-men, who positively affirm'd that the Bread and Wine on the Altar retain'd the very same Substance after Consecration, and that they were only the Representation of the Body and Blood of *Jesus Christ*, and not his Real Body and Blood. *Odo* Archbishop of *Canterbury* being desirous to oppose this Opinion, pray'd to God one day, as he was Celebrating Mass solemnly, in the presence of a multitude of People, to shew the very Substance of these Mysteries; which happen'd in the breaking of the Consecrated Bread, out of which (as it is reported) issued forth several Drops of Blood; which Miracle being seen by his Clergy, and by those who doubted of the Real Presence of the Body of *Jesus Christ* in the Eucharist, they abjured their Error.

Thus

Thus *Osborne*, a Writer of those times, relates the Matter in the Life of that Saint. The same Of the Ew
Author in his *Saviour's S. Dunstan* says, that that Saint returning to the Altar, chang'd the Bread and Chari-
 into our Life's Body and Blood, by the Prayer of "Consecration" which, and that being altogether
 the Benediction to the People, he left the Altar a second time, saying in a practical manner concerning the Real
 transported with the Divine Spirit, he discourt'd after such a practical manner concerning the Real
 Presence of the Body of *Jesus Christ*, of the Future Reconciliation, and of Life Eternal, that one
 would have thought that a glorified Saint, who then speaking.

would have thought that a glorified Saint was then speaking. *Ratherius* Bishop of Verona still maintains the same Opinion in one of his Letters; and *Fulcon* Abbot of *Lebes*, in discoursing of the Eucharistical Table, says, *That it is the Table on which the Sacred Body of our Lord is consum'd*. These Authors express themselves after the same manner as *Pater* *Ratherius*; nevertheless this did not hinder some others, who liv'd in the end of the *Fifth* *Century*, to take part with *Retraimius*, to make use of his Expressions, and *Heriger* Abbot of *Lebes*, *chafing*. This is apparently done by *Affric* Archbishop of *Cantabrigy*, in the preceding Century, who they do not impugn the Real Presence, as we have made appear in the preceding Century. There are all the remarkable Circumstances in the Tenth Century, relating to Points of Doctrine; These are all the remarkable Circumstances in the Tenth Century, as in his Sermons, was peculiar for the Error of the *Anthropomorphites* confuted by *Ratherius* in one of his Sermons, was peculiar to certain Clergy-men of *Italy*, and those of the *Greeks*, mention'd by *Wald* in a Chronicle of the Abbey of *Caistr*, that *Durandus* Abbot of that Monastery, in the year 933, confuted one *Wald*, who gave out, that both the Soul and Body perish'd after death; but it is not known whether this Error continu'd long, neither is there any part of *Durandus's* Piece now extant. The Contests that arose about the validity or invalidity of Ordination made by Intruders, were from filenc'd. Some Persons were of Opinion, that one might Feast on Fridays, but their Infatuation was not of long continuance. Upon the whole, there was no Council held in this Century that either debated, or made any Decisions with respect to any Point of Doctrine, or made any Disturbance in the Church. In Matters of Faith that prevail'd long, or made any Boys might be at that time, nevertheless a great Of the

made any Decisions without the Consent of the Clergy, in Matters of Faith that prevail'd long, or made any Disturbance in the Church. However enormous the Irregularities of the Popes might be at that time, nevertheless a great deal of Respect was shewn to their Authority, and the Christians distinguishing, according to *Auxilius's* Remark, the Holy See, from the Person of those who possess'd it, had as much veneration for the Dignity of the One, aversion to the Extravagancies of the others; and upon this account they yielded Obedience to the Equitable Laws, and just and Lawful Ordinances, proceeding from that yielded Obedience to the Enterprizes of the Popes, which intrench'd upon the Authority of the Holy See, and oppos'd the Enterprizes of the Canons. This may be observ'd in the conduct of the Bishops of *Germany*, and in the Letters they wrote concerning the Erections of Bishopsricks, which the Pope attempted to make in *Moravia*, to the prejudice of their Rights; in that of the Bishops of *France* assembled in a Council at *Rheims* against *Arnulphus*; in the Discourse made by the Bishop of *Orleans* in that Council; and in the Judgment they pass'd with respect to the Legas Attempt, who propos'd to Consecrate a Church without the consent of the Ordinary. Neither was the Bishops of *Italy* of a different Opinion in Refusing to Absolve a Person, altho' the Pope had XII. *Sundays* shew'd the same Resolution in Refusing to Absolve in *Ravennus*, who did not think expressly enjoy'd him to do it; and the like contiancy is observable in *Ravennus*, who did not think himself oblig'd to obey the Order of a Pope, who was about to deprive him of the Dispos'd of the Ecclesiastical Revenues of his Diocess. However, Magnificent Tittles were given to the Popes, and their Primacy and Jurisdiction was acknowledg'd: They had not as yet assum'd the Right of Ordaining Bishops or Metropolitans; nay *Joh'n X. and Stephen VIII.* plainly own'd, that it did not belong to them; but they granted the Pall, not only to Archbishops, but also to several Bishops, belong to them; but they granted the Pall, not only to Archbishops, but also to several Bishops, which Practice *Fulques* or *Fulco* Archbishop of *Rheims* censures as an Abuse, which sullied the Splendor of the Hierarchical Order. They were desirous, that the Archbishops should come in Person to Rome to receive the Pall, which was usually done by the Archbishops of *England* and *Germany*, but not by those of *France*.

The Popes likewise used to erect new Archbishopricks and Bishoppicks, and there were several Examples in that Century of these sorts of Erections; as *Magdeburg, Meriburg, Passaw, Paderbornia*, &c. They also assum'd to themselves the Right to Summon them to *Rome*; but it does not appear that the Bishops were oblig'd to obey that Right; on the contrary, they follow'd the ancient Custom, which makes the Bishops subject to the Judgment of the Provincial Councils, and so prevent the bringing any Appeals to *Rome*, they oblig'd the accused Persons to make choice of their own Judges, as it happen'd in the Affair of *Arnulphus*, and that their Judgements might be revers'd:

own Judges, as it happen'd in the annual Election of the Pope, and that their Judgments might be revers'd: John IX. own'd that the Popes might be mistaken, and the Clergy and People of Rome, with that they ought to be chosen by the Bishops of Italy, as it was ordain'd in the Council of the Emperor's consent, and in the presence of the Pope; as it was ordain'd in the Council of Rome held under the same John IX. Otto and his Successors had the plenary Joyntment of that Right, and the Election of the Popes depended on those Emperors. Othavian was the first of the Popes who chang'd his Name after his Election, in which he was imitated in the same Century by Gregory V. and Sylvester II. Neither were the Popes as yet absolute Sovereigns in the City of Rome: In the beginning of this Century the Romans enjoy'd an appearance of Liberty under the Government of Alberic, Afterwards Otto and his Successors were Sovereign Princes of Rome, in quality of Emperors.

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rors; caus'd the *Romans* to take an Oath of Allegiance to them; and treated as Rebels those who revolted against them: But the Popes had the Demerits of a great number of Towns in *Italy*, which were granted by King *Pepin*, and afterwards confirm'd by the *Orb's*. The Writers of those Times, particularly *Ratherius*, *Abbo*, *Gerbert*, and some others complain'd very much, that under some Popes a shameful Traffic was made at *Rome* of the most Sacred Things, and that every thing there was to be purchas'd for Money. We also read, that the Popes were us'd to grant Indulgences to those Persons who made a Journey to *Rome*; and it is related in the Life of *S. Ulric*, that the Pope sent him back laden with Indulgences.

There were few Councils held in this Century, and in the most part of them the Decrees were concerning Tythes; against the Usurpers of Church Revenues; against Church-men who keep Concubines; and against Marriages among near Relations. To which purpose the Degrees of Consanguinity were extended to the Seventh, in which it was forbidden to contract Marriage, and Spiritual Affinity took place as well in the Eastern as the Western Churches: Such Persons as married with these Impediments were divorc'd without redress, neither were any Dispensations granted to Kings and Princes, as it appears from the Case of King *Robert*, and that of the Emperor *Nicéphorus Phocas*.

Fourth Marriages were absolutely prohibited in the Eastern, but not in the Western part. The Bishops were chosen by the Clergy and People, but the Princes would not suffer the Election to be made without their consent. The Inventories of the Archbishops, and Bishopsricks, were granted to *Orto I.* by Pope *Leo VII.* and were given with the Ring and Staff. The Translation of Bishops became very frequent, and Coadjutors began to be join'd with them, with Assurance of Succeeding them. Thus *Orto Bishop of Straburg* had *Archimbaldus* for his Coadjutor; but this practice was condemn'd by the Bishops of *Germany*, with respect to *Adalbero*, whom *S. Ulric* his Uncle, who had chosen him for his Coadjutor, and by *Gregory V.* with respect to the Bishop of *Bay in Vely*, who in like manner had ordain'd his Nephew.

This Century is the first, in which it is observ'd that Ambition transported the Bishops so far, as to get the possession of several Bishopsricks, and in which Bishops were ordain'd at the Age of eighteen years, as Pope *John XI.* *John XII.* and the Bishop of *Tody*; and elected very young, as *Hugh of Vermandois*, and *Theophylact* Patriarch of *Constantinople*. Many Bishops of *Italy* and *Germany* oblig'd their Canons to be Regular, and to live in common: others placed Monks in their Cathedrals, and even advanc'd them to Dignities; and others on the contrary, turn'd out irregular Monks, to substitute Secular Clerks in their room; as did *Ratherius* in one of the Churches of his Diocese. The Ecclesiastical Revenues were usually divided into four parts; and the Bishops assign'd the sole Administration of them, but in some Churches other Clergy-men had particular Revenues, which they enjoy'd independently of the Bishop. After the Death of the Bishops, the Revenues of the Church, and those they left, were often expos'd to pillage, as it is related by *Ratherius*, *Atto*, and several other Writers. To prevent this Rapine, the Princes neighbouring Bishops engag'd to take care of them. The Lords were wont to settle Priests at their pleasure, in the Country Churches; Benefices were often confer'd on unworthy Persons; and sometimes Persons were advanc'd to the Episcopal Dignity, without any merit, and only on account of their quality; an abuse much lamented by *Ratherius* and *Atto*. Lastly, Ignorance was so predominant in those times, that it was absolutely necessary to admit Priests of mean parts to the Sacramental Function. However, the Bishops endeavour'd to render them more capable, by Synodal Instructions, by frequent Conferences with them, (the Original of which may probably be refer'd to the Ninth Century) by Schools, which were kept in the Cathedral Churches and Monasteries, and by furnishing them with divers Forms of Sermons and Exhortations ready prepared. The Bishops and other Clergy-men were often oblig'd to bear Arms, as *Ratherius* observes, altho' it be prohibited by the Canons; an abuse which was committed both in the Eastern and Western Parts. In the beginning of this Century, the Monks were very irregular, and the Monasteries were ruin'd, and possess'd by Laicks, who assum'd the quality of Abbots; but after Matters were regulated, the Monastical Discipline was re-establish'd, and Regular Abbots were constituted; nevertheless the Bishops for a long time retain'd some Abbots as it were in *Comendat*; the same Abbot, or the same Regular Clerk held several Abbots, which he caus'd to be govern'd by Co-Abbots or Pro-Abbots, or Superiors. To which we may refer the Original of Congregations. Divers Monks were advanc'd to the Episcopacy, possess'd Dignities in the Cathedral Churches, and were ordain'd Priests under the Title of their Monastery. Publick Penance was still in use, but very rarely practis'd, and the Canonical Discipline was enervated by the Redemption of Pennances, which was then introduc'd. The Rigour and Austerity of Fasting, was likewise much abated, and the Obligation to Receive the Sacrament was reduc'd to four times a year.

Ratherius forbid in his Diocese the Celebration of Marriages on Sundays, and in the time of Lent, altho' the contrary Custom had prevail'd. We find in this Century the first Example of the Benediction of a Bell; for there is no mention made of them in the Authors of the preceding Ages, who have treated at large of Ceremonies. Father *Mennard* cites in his Notes, on *S. Gregory's* Sacramentary, two ancient Manuscripts which prescribe the Ceremonies of this Benediction, but it is not certain that they are more ancient than the Tenth Century. At that time also they began to recite as a part of Divine Service, the Office of the Virgin *Mary*: It is related in the Life of *S. Ulric*, that that Saint was wont to say it every day, and in the continuation of the History of the Bishops

Bishops

of the Tenth Century of Christianity.

Bishops of *Verdun*, mention is made of a certain Clerk whom *Brenger*, Bishop of that City, the King's Chaplain of *Orto* the Great, met in the Church, lying prostrate on the Ground, and saying the Office Points of of the Bles'd Virgin. *Peter Damien* in the following Century, in like manner makes mention of Discipline. two Clerks who were wont to recite it every day; and Pope *Urban II.* ordain'd in the Council of *Clermont*, that the Office of the Virgin *Mary* should be said on Saturday. We may also observe, that the Councils and Bishops of those Times pronounc'd Eternal Anathemas, that is to say, perpetual Excommunications without hopes of Absolution against the Usurpers of Church Revenues, and against those that offer'd any Injury to Ecclesiastical Persons. The manner of clearing those that were accus'd of any Crime by Fire or Water Ordeal, or by a Duel between two Champions, was then in use, and even Clergy-men were oblig'd to provide a Champion; but there were certain Times when all Acts of Hostility ceas'd, which were call'd *The Truce of God*.

In this Century we find the first Example of the Solemn Canonization of a Saint by the Pope. This Pope is *John XV.* who plac'd *S. Ulric* in the Rank of the Saints in the year 995, at the request of *Liutolphus* Bishop of *Augsburg*. We shall here subjoin the Act it self, which was drawn. The Canonization of up on that occasion: *John Bishop, Servant of the Servants of God, to all Archbishops, Bishops, and nization of abbots of France and Germany, Greeting, and the Apostolical Benediction. Having held an Assembly Saints. in the Palace of the Lateran, on the last day of January, John the most Holy Pope sitting, with the Bishops, Priests, Deacons and Clergy standing, the most Reverend Liutolphus, Bishop of Augsburg rising up, said, Most Holy Bishop, if it may please you and the rest of the Reverend Bishops and Priests here present, to give leave to read in your presence, the Book which I hold in my hand, concerning the Life and Miracles of S. Ulric, who was sometime Bishop of Augsburg, it is the end that you may afterwards ordain what you shall think fit. Then the Life of that Saint being read, they proceeded to the Miracles which were perform'd by him, either in his Life-time, or after his Death, as the restoring of Sight to the Blind; the Exorcising of Devils out of possessed Persons; the Curing of others afflicted with the Palsy, and several other Miracles which were not committed to writing. These things being thus related, he have resolv'd and ordain'd, with the common consent, that the Memory of S. Ulric ought to be honour'd with a pious Affection and a sincere Devotion, by reason that we are oblig'd to honour and show respect to the Relicks of the Martyrs and Confessors, in order to Adore him whose Martyrs and Confessors they are: We honour the Servants, to the end that this honour may redound to the Lord. It is our pleasure therefore that the Memory of Ulric be Consecrated to the Honour of the Lord, and that it may serve to celebrate his Praises for ever. Then follows the Anathema against those who shall act any thing contrary to this Decree, with the Seals, of the Pope, of five Bishops, of nine Cardinal Priests, and of some Deacons.*

This is the first Solemn Bull of Canonization; for the more ancient Examples, which are produc'd of the Canonization of *S. Swithbert* by Pope *Leo III.* and that of *S. Abbo* Martyr by *Adrian I.* at the request of *Offa* King of the *Mercians* in the end of the Eighth Century, are only grounded on Supposititious Pieces; nay, the very Name of Canonization in that sense, is yet more Modern than the Tenth Century, and is found only in the Bull of Pope *Alexander III.* For the Canonization of *S. Edward* the Confessor, King of *England*, in the year 1161, in that of the Canonization of *S. Thomas of Canterbury* Eight years after, and in the Letter of *Ulric* Bishop of *Constance* to *Calixtus II.* in which he sues for the Canonization of Bishop *Conrad*.

In the Primitive Church the Name of Saint was given to all Christians, in their Life-time, and even after their Death, when they dyed in the Communion of the Church, having preserv'd the Innocence of their Baptism, but a more particular respect was shewn to those, who dyed upon the account of Religion, and were call'd Martyrs of *Jesus Christ*; so that the Evidence of the Martyr of Fact; and the Testimony of the Faithful, caus'd that Veneration to be paid to their Memory, which their generous Constancy had merited; nevertheless, it belong'd to the Bishops and Clergy to make a Catalogue of those who deserv'd that honour, and to distinguish the false Martyrs from the true. Therefore *S. Cyprian* in his Ninety seventh Letter admonishes his Clergy to take care exactly to mark all the days of the Death of those who offer'd Martyrdom, to the end that their Memory might be celebrated with the other Martyrs. *Optatus Milevitanus* reproves *Lucilius* for kissing every day, even before the Communion, the Relick of a certain Person, who was said to be a Martyr, but was not yet acknowledg'd as such. It is reported that Pope *Clement I.* appointed seven Deacons, and *Fabian* as many Sub-Deacons to commit the Acts of the Martyrs to writing; but this Matter of Fact being grounded only on the Authority of the Author of the Pontifical Book, is of no great Consequence, and so much the rather, in regard that we are inform'd by the Popes *Gelasius* and *Gregory*, that these Acts were not much valu'd by the Church of *Rome*, which was content only to have a Catalogue of the Saints and Martyrs who were to be honour'd. The Councils of *Laodicea*, *Carthage*, and *Elvira*, ordain'd, that great care be taken to make a due distinction between the true and false Martyrs, and the Example of *S. Martin of Tours*, and several other Reverend Bishops, who dissuaded the People from the Superstitious Worship of false Martyrs, apparently shews that it belongs to all the Bishops to declare what Martyrs ought to be acknowledg'd and publicly honour'd. After the Martyrs in process of time was likewise honour'd, the Memory of Virgins, Anchorites, Bishops renown'd for their Sanctity; and lastly, of those Persons whose singular Virtues were remarkable in their Life-time. Their Names were infer'd in the *Diptychs*, that were recited at the Altar, and they were fill'd by the Name of the Saints and Bles'd, *Te igitur Agnus Dei*.

Every

*The Institution of
the seven
Electors of
the Empire*

[illegible]

After

ferred to his Election by Letters.

This evidently proves that the Election of the Emperors was not refer'd to the seven Electors, but that it belong'd to all the Princes of the Empire. *Innocent* the Third replying to those Letters, that his *Legas* was not capable of assisting at the Election of an Emperor, either in quality of an Elector, or in that of a Judge; nor as an Elector, because it does not belong to him; but to the Princes, on whom the Power of choosing the Emperor is devolv'd according to ancient custom; more especially in regard that the Power of choosing the Emperor is transferr'd to the Roman Empire, in the Person of Charlemagne, they receiv'd it from the Holy See, which transferr'd the Roman Empire, in the Person of Charlemagne, from the Grecians to the Romans. These are the words of that Pope, which in this place, he makes play'd, when alleg'd of in behalf of the seven Electors: it being apparent, that in this place, he makes mention of all the Princes of the Empire, who had an inherent Right to elect the Emperors ever since the time of *Charlemagne*; affirming that neither had his *Legas* acted as a Judge, in regard that he had not proceeded against *Philip* in a Judiciary Form, nor pass'd any Judgment upon the Validity or Nullity of the Election: That therefore he had only perform'd the Function of a *Denouncer*, by declaring to them, that the Duke was Incapacitated from being elected Emperor; whereas *Orto* was not. That many of those persons, who had a right to choose the Emperor, had approv'd *Orto's* Election: And that they who had chosen *Philip*, had forfeited their Right, by carrying on the Election, in the absence, and to the contempt of the others. That besides, *Philip* was not crown'd Emperor, either in the place where *Orto* was crown'd as done, or by a person, whose office it was to perform the Ceremony: whereas *Orto* was crown'd at *Aix-la-Chapelle*, which was the proper place for his Coronation, and by the Archbishop of *Cologne*, whose Right it was to officiate at the Solemnity: That therefore he nominated and install'd *Orto* Emperor, being incited thereto by a principle of Justice, as also upon account that he had a Right to favour whom he thought fit, when the Suffrages of the Electors were divided: That besides, there were several lawful Impediments against *Philip* Duke of *Schweben*, as his being Excommunicated, Attainted of Perjury, and defenc'd of the Race of the Persecutors of the Church.

Thus this Answer supposes that these persons, who had a right to choose the Emperor, and who are mention'd by this Pope, are not only the seven Electors, but also all the Princes and Noblemen of the Empire, of whom a party have elected *Otho*, and the greater number *Philip of Schwaben*: But after the death of *Otho*, the eleven Electors and all the Suffrages were re-united in favour of *Otho A. D. 1209.* and in the following year, *Otho* being Excommunicated, the Princes of *Germany*, viz. the King of *Burgundy*, the Duke of *Austria* and *Bavaria*, the Landgrave of *Thuringen*, and many others being assembled, elected *Frederick King of Sicily* Emperor. Hitherto we find no mention of the seven Electors; and indeed the first Writer that makes any, is the Cardinal of *Offia*, who liv'd in the time of *Pope Innocent* the Fourth, and speaks of them in his Commentary on the Decretal of *Innocent* the Third, where he affirms that the Electors mention'd in that place, are the Archbishops of *Mentz*, *Colong*, and *Trier*, the Count Palatine of the *Rhine*, the Duke of *Saxony*, the Marquess of *Brandenburg*, and the Duke of *Bohemia*. *Matthæw Paris* writing the History of the Council of *Lyons*, at the same time reports, that after the Deposition of *Frederick*, *Pope Innocent* the Fourth ordain'd that the seven Electors should pass into an Alliance with the Duke of the *River Rhine*, there to choose an Emperor; but those seven Electors, whom he meant, are not the Archbishops of *Colong*, *Mentz*, and *Salzburg*, and the Dukes of *Austria*, *Bavaria*, *Saxony*, and *Brabant*. However, *Martinus Polonus*; a contemporary Writer, tells us, that the seven Electors after this manner, that is to say, the three high Chancellors of the Empire, viz. the Archbishop of *Mentz*, the Chancellor of *Germany*, the Archbishop of *Trier* Chancellor of *Gaul*, the Archbishop of *Colong* Chancellor of *Italy*, the Marquess of *Brandenburg* High Chamberlain, the Palatine of the *Rhine* High Steward, the Duke of *Saxony* Gentleman of the *Chambre*, and the King of *Bohemia* High Cupbearer. This Author lays thus much in spe-

The Institution of the seven Electors of the Empire, ing of Otto the Third, which has induc'd some to believe, that they were instituted under that Emperor, also he observes, that it did not happen till afterward. Thus this Reason makes it appear, that the Institution of the seven Electors attributed to Pope Gregory V. without any just grounds, is nothing near so ancient, and that 'tis very probable that the Electors of the Emperor were not reduced to the number of seven, till the Pontificate of Innocent the Fourth, and that before, all the Princes and Noble men of the Empire indifferently, might have a share in his Election, notwithstanding the Assertions of the Canonists and the Modern Historiographers of Germany to the contrary.

Chronological Tables

And other Necessary

INDEXES & TABLES

FOR THE

Tenth Century.

A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
900	V. Stephen VI. is imprison'd and strangled about the end of this year. Romanus is chosen to supply his place.	Leo the Philosopher. XVI.	Leo IV. the Son of Arnulphus K. and Emperor of Germany. Baldwin's Party: Charles the Simple King him in that Arch-bishoprick. Raoul I. King of Burgundy. The Kingdom of Italy is contested between Berenger and Lewis the Son of Boson.	The death of Fulques or Fulcus Archbishop of Rheims assassinated by Count Baldwin's Party: Charles the Simple succeeds him in that Arch-bishoprick.		Mancio Bishop of Chalon. Waldramnus Bishop of Strasburg. Norger the Stammerer. Aurelian Clerk of the Church of Rheims. Gaubier or Gualterius Bishop of Sens.
901	Theodorus II. succeeds Romanus, and dies at the end of twenty days. John IX. is substituted in his room.			Nicolas Patriarch of Constantinople is depos'd by Leo's order, for refusing to approve his fourth Marriage, and Euthymius is set up in his place.		Soloman Bishop of Constance. Benno or Bevo Abbot of Corbie in Saxony.
902				John replies to the Incursions of the Heret Arch-bishop of Rheims about the Conversion of the Italy subdued by Berenger.		Heret or Heronus Arch-bishop of Rheims. Adalbero Bishop of Augsburg.

Chrono-

L

Stephen

The Chronological Table.

A.C.	Popes.	Eastern Em- perors.	Western Em- perors, and Kings of Fr. and Italy.	Eccelesiastical Af- fairs.	Councils.	Eccelesiastical Writers.
90	III.	XIX.		Stephen Abbot of Lobes is ordain'd Bi- shop of Liege.		
904	IV. John IX. after having crown'd Be- renger, retires to Ravenna, and declares Lambert Em- peror.	XX.	Lewis the Son of Hohen Langres is restor'd to his Bishoprick by Berenger, who causes his Eyes to be ledg'd Emperor in Canterbury under the Council of Rome, King Edward, and Lobs, and after- himself to be to the ex- clusion of Plegmond Arch- bishop of Berenger, and in that shop of that Pro- quality, he confirms vince. Lambert the ancient Privy-contradicts with ledges of the Church him for that of Rome in the Count-Dignity, and oil of Ravenna, is own'd by the Pope and by the Itali- ans.	Councils at Rome of Henry and Theodor- mar Metropolitans of Bavaria, write to Pope Formosus. The Council of Pope John IX. Stephen Abbot of Liege.	Hatto Archbishop of Mainz, and Theo- mar Metropolitans of Bavaria, write to Pope John IX. Stephen Abbot of Liege.	
905	V. The death of John IX. Benedict IV. succeeds him. I.	XXI.				The death of Waldramm Bishop of Strasburg.
906	II. The death of Benedict IV. Leo V. is substituted in his room, ex- pell'd 40 days after, and im- prison'd by Christophorus, who usurps the See of Rome.	XXII.			The Laws of Ed- ward King of Eng- land.	
907	Christophorus is turn'd out seven months after by Ser- gius made Antipope in the time of Formosus.	XXIII.				
908	II.	XXIV.				
909	III.	XXV.			A Council at Troy under Herod Archbishop of Rheims.	

Sergius

The Chronological Table.

A.C.	Popes.	Eastern Em- perors.	Western Em- perors, and Kings of Fr. and Italy.	Eccelesiastical Af- fairs.	Councils.	Eccelesiastical Writers.
910	IV. Sergius dy- ing Anastasi- us is plac'd on the See of Rome.	XXVI.	Lambert is kill'd by Treachery. Berenger remains the sole Master of Italy.	The founding of the Abbey of Cluny, by William Count of Auvergne and Duke of Aquitaine.		Ratbodus Bishop of Utrecht.
911	II.	XXVII.		Nicolas Patriarch of Constantinople is recall'd some time be- fore Leo's death. Euthymius Patri- arch of Constantinople is banish'd, and dies in exile a little while after.		Letters written by Nicolas Patriarch of Constantinople.
912	III. The death of Pope Ana- stasius. Lando suc- ceeds him. In the end of the same year John X. is chofen Pope by the in- trigues of Theodora.	II.	Conrad is Alexander elect'd King being dead, of Germany Nicolas the after the Patriarch is death of chofen Tutor to IV. the young Emperor.	John Deacon of Ravenna is chofen Bi- shop of Bologna, leaves that Bishoprick to be made Archbishop of Ravenna, and at last aspires to the Papal Dignity.		The death of Na- ger the Stenmarer.
913	I.	III.	II.			
914	II.	IV.	III.	See the Em- peror's Mo- ther turns out the Patriarch Nicolas, and assumes the administrati- on of the Go- vernment.		
915	III.	V.	IV.			
916	IV.	VI.	V.			
917	V.	VII.	VI.			
918	VI.	VIII.	VII.	The death of Conrad, who leaves for his successor Hen- ry firman'd the Fowler the son of Otto Duke of Saxony.		The death of Ra- todus Bishop of Utrecht.

Xo

The Chronological Table.

A.C.	Pope.	Eastern Emperors.	Western Emperors and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
919	VII.	IX.	Zoe is banished from the Court, & Romanus associated to the Empire, by Constantine.	I.		The Death of Solomon Bishop of Constantz.
920	VIII.	X.		II.	Nicola Patriarch of Constantinople is re-established a second time. A Treaty of Agreement between the Partisans of Nicola and Euthymius. A Council about the Bishoprick of Liege between Hilduin and Richerus. Another Contest touching the Archbishoprick of Narbonne between Agius and Gerard.	A Council at Constantinople about the fourth Marriage. Odilo Monk of S. Medard at Seisfains. The death of Stephen Bishop of Liege. Letters by King Charles the Simple in favour of Richerus against Hilduin.
921	IX.	XI.		III.		
922	X.	XII.		IV.	The Decree of John Robert is collected and crown'd K. of France in opposition to Charles the Simple. Robert is kill'd in battle, but his Son Hugh causes Raoul K. of Burgundy, to be chosen K. of France. Charles the Simple is apprehended & sent Prisoner to Chateau Thierry. The Queen his Wife retires to Engl. with her Son Lewis.	A Council at Troyes under Harvot Archbishop of Rheims. A Council at Cologne. The death of Herveus Archbishop of Rheims.
923	XI.	XIII.		V.	A Council at Rheims under Senlis Archbishop of Sens. The Laws of Eshelstan King of England.	The death of Gausbert Archbishop of Sens.
924	XII.	XIV.		VI.	A Decree made in the Council of Troyes in favour of Stephen Bishop of Cambray, against Count Hascard. S. Orio is ordain'd Bishop of Augsburg.	A Council at Troyes under Senlis Archbishop of Sens. Herveus

The Chronological Table.

A.C.	Pope.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
925	XIII.	XV.	VII.	Hebert Count of Vermandois, causes his Son Hugh, aged only 5 years, to be chosen Archbishop of Rheims, after the death of Seulfus.		
926	XIV.	XVI.	VIII.	The beginning of the Reign of Hugh Count of Arles in Italy.		
927	XV.	XVII.	IX.		A Council at Trevis.	
928	XVI.	XVIII.	X.	John is put in Prison by Gay the Brother of Hugh, & dies there. Leo VI. succeeds him, and dies six months & 15 days after.		
929	Stephen VII. succeeds Leo.	XIX.	XI.	The death of Charles the Simple, OR. 7.		
930	II.	XX.	XII.	Nicholas Patriarch of Constantinople dies, and Stephen Archbishop of Amasia is substituted in his room.		Rufinius Patriarch of Alexandria. Odo Abbot of Cluny.
931	III.	XXI.	XIII.	King Raoul causes Arnould to be chosen Archbishop of Rheims.		Rastorius made Bishop of Verona in this year, compos'd several Writings.
932	II.	XXII.	XIV.	Manassus Archbishop of Arles, passes into Italy, where he gets war with Hugh in Italy, & is repuls'd. Ingram Dean of S. Medard at Soissons is ordain'd Bishop of Laon, and seizes on the Castle of S. Angelo.	A Council at Erford.	John

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
933	III. John is imprisoned by Alberic.	XXIII.	XV. Alberic re-takes the Castle S. Angelo, and makes himself Master of Rome.	Stephen Patriarch of Constantinople dying, Trypho is substituted in his room, till Theophylact the Emperor's Son came to full age.		
934	IV.	XXIV.	XVI. Hildegarius ordained Bishop of Beauvais by Arnoldus Bishop of Rheims, in the Council of Chateau Thierry.	A Council at Chateau Thierry un-der Arnoldus Arch-bishop of Rheims.		
			Fulbert made Bi-shop of Beauvais by the same Archbishop.			
935	V.	XXV.	XVII.		A Council at Fismes against the Usurpers of Church Revenues.	
936	VI. John XI. dies, and Leo VII. succeeds him.	XXVI.	XVIII. Henry the Fowler dies, and leaves his Dominions to his Son Otto I.	Odo Abbot of Cluny is sent for to Rome by the Pope to procure Peace among the Princes of Italy, by his Mediation.		
	I.		I. The death of Raoul K. of France, Jan. 15.			
			Lewis IV. surnam'd d'Outremer is crown'd K. of France, June 20.			
937	II.	XXVII.	I.			Eutychius com-pleats his Chroni-con.
938	III.	XXVIII.	II. Otto is crown'd K. of Germany.	Hildegart Archbi-shop of Metz crowns Gerard Archbishop of Loreb is made the Pope's Vicar in Germany.		
			Odo Abbot of Cluny returns to Rome to endeavour to re-concile the Princes of Italy.			

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
939	IV. Leo dies, and Stephen VIII. succeeds him.	XXIX.	III.			
	I.					
340	II. Alberic causes the Pope to be a-bus'd.	XXX.	IV.	Arnoldus is oblig'd to resign the Arch-bishoprick of Rheims, and Hugh is put in possession of it.		The death of Eu-tychius Patriarch of Alexandria. Flooard Canon of Rheims.
941	III.	XXXI.	V.	Hugh is ordain'd Bishop of Rheims.	A Council at Soissons, for the depo-sing of Arnoldus Archbi-sh of Rheims, and the Ordination of Hugh.	
942	IV.	XXXII.	VI.	Odo Abbot of Cluny goes a third time to Rome, to be the Mediator of a Peace between the Italian Princes.		The death of Odo Abbot of Cluny.
943	The death of Stephen, Marinus II. succeeds him.	XXXIII.	VII.			
	I.					
944	II.	XXXIV.	VIII.	The deposing of Trypho Patriarch of Constantinople, and the Ordination of land under King d-Theophylact.	The Council of Constantinople. A Council in Eng-land under King d-mund.	The History of our Saviour's Image sent to K. Abgarus, and other Pieces of Constantine Porphyrogeneta.
945	III.	XXXV.	IX.	Atto made Bishop of Verceil.		
				Hugh King of Italy expelled by Berenger the son of the Mar-que's of Treve and Lombardus substituted in his room.		
946	IV. Marinus dies, Agapetus II. suc-ceeds him.	XXXVI.	X.	Arnoldus re-estab-lish'd in the Arch-bishoprick of Rheims. The death of Ed-mund K. of England, who leaves his Bro-ther Elred to succeed him.		

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
947	II.	XXXVII.	XI.	<p><i>Teitbaud</i> Arch-deacon of <i>Soissons</i> is made Bishop of <i>Amiens</i> by <i>Hugh</i> Archbishop of <i>Rheims</i>, who likewise ordains another for <i>Senlis</i>, which causes an Information to be drawn up against him in the Councils.</p>	<p>A Council held near the River of <i>Cher</i>.</p> <p>A Council at <i>Verdun</i> held in the Month of <i>Novemb.</i></p>	
948	III.	XXXVIII.	XII.	<p><i>Luitprand</i> is sent Ambassador to <i>Constantinople</i>.</p> <p><i>Artoldus</i> confirm'd in the Archbishoprick of <i>Rheims</i>, and <i>Hugh</i> declar'd an Intruder and Excommunicated in the Council of <i>Ingelheim</i>.</p> <p><i>Guy</i> Bishop of <i>Soissons</i> gives Satisfaction to <i>K. Lewis</i> in the 2d Council of <i>Mouzon</i> for ordaining <i>Hugh</i> Archbishop of <i>Rheims</i>, and begs pardon in the Council of <i>Trier</i>, for performing that Ordination.</p> <p><i>Bernerus</i> a Monk of <i>Rheims</i>, is sent to re-establish the Monastical Discipline in the Monastery of <i>Humblietes</i>.</p>	<p>A Council held at <i>Mouzon</i> in the month of <i>January</i>.</p> <p>A Council at <i>Ingelheim</i>, <i>June 7.</i></p> <p>A Council at <i>Trier</i> in favour of <i>Artoldus</i>.</p> <p>A Council at <i>London</i> under <i>Elred K.</i> of <i>England</i>.</p>	
949	IV.	XXXIX.	XIII.	<p>The death of <i>Lotharius</i> King of <i>Italy</i>.</p> <p><i>Berenger</i> causes himself to be crown'd K. of <i>Italy</i>, with his Son <i>Adalbert</i>.</p>	<p>A Council at <i>Rome</i>, which confirm'd that of <i>Ingelheim</i> in favour of <i>Artoldus</i>.</p>	
950	V.	XL.	XIV.	<p>The Decree of Pope <i>Agapetus</i> in favour of the Church of <i>Lorch</i>.</p>		<p><i>Simon Metaphrastes</i>.</p> <p><i>Atto</i> Bishop of <i>Vercil</i>.</p> <p><i>Luitprand</i> Bishop of <i>Cremona</i>.</p> <p><i>Orbo</i> Bishop of <i>Straßburg</i>.</p> <p><i>Gerard</i> Dean of <i>Soissons</i>.</p>
		XLI.				
951	VI.		XV.			<p><i>Joannes Cameracensis</i>.</p> <p><i>Berenger</i>.</p>

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
952	VII.	XLII.	XVI.	<p><i>Berenger</i> & <i>Adalbert</i> submit to <i>Orbo</i>, and are re-establish'd in the Kingdom of <i>Italy</i>.</p>	<p>A Council at <i>Augsburg</i>.</p>	<p><i>Hildebert</i> Archbishop of <i>Metz</i>.</p> <p><i>Durand</i> Abbot of <i>Carres</i>.</p> <p><i>John</i> Monk of <i>Cluny</i>.</p> <p><i>Odo</i> Archbishop of <i>Canterbury</i>.</p> <p><i>Bernerus</i> Monk of <i>S. Remy</i> at <i>Rheims</i>.</p>
953	VIII.	XLIII.	XVII.	<p><i>Bruno</i> the Brother of the Emperor <i>Orbo</i> is ordain'd Archbishop of <i>Cologn</i>.</p> <p><i>Ratherius</i> is made Bishop of <i>Liege</i>.</p>	<p>The Council of <i>S. Thierry</i>.</p>	<p><i>Bruno</i> Archbishop of <i>Cologn</i>.</p>
954	IX.	XLIV.	XVIII.	<p><i>Lewy</i> King of <i>France</i> dies <i>Octob. 15.</i> and <i>Lotharius</i> his Son succeeds him.</p> <p>The death of <i>Aleric</i>, who was Governor of <i>Rome</i>.</p>		<p><i>William</i> Archbishop of <i>Metz</i>.</p>
955	X.	XLV.	XIX.	<p>The death of <i>Agapetus</i>. <i>Octavian</i> Son of <i>Alberis</i> gets possession of the See of <i>Rome</i>, and is nam'd <i>John XII.</i></p>		<p><i>Ratherius</i> turn'd out of the Bishoprick of <i>Liege</i>, and <i>Baudry</i> set in his place.</p> <p>The death of <i>Elred</i> King of <i>England</i>, whom <i>Edwin</i> the Son of <i>Edmund</i> succeeds, and after him his Brother <i>Edgar</i>.</p>
956	II.	XLVI.	XX.	<p>The death of <i>Hugh</i> the white Duke of <i>France</i>.</p>		<p><i>S. Ulric</i> Bishop of <i>Augsburg</i>.</p> <p><i>Edgar</i> King of <i>England</i>.</p>
957	III.	XLVII.	XXI.			
958	IV.	XLVIII.	XXII.			
959	V.	XLIX.	XXIII.	<p><i>Hugh Capet</i> declar'd King of <i>France</i> by King <i>Lotharius</i>, who also gives him <i>Poitou</i>.</p>		

The Chronological Table.

A.C.	Pope.	Eastern Emperors.	Western Emperors and Kings of Fr. and Italy.	Eccelesiastical Affairs.	Councils.	Eccelesiastical Writers.
960	VI.	I.	XXIV.	Constantine dies, and his Son Romanus succeeds him, I.	Nice preaches in Armenia, and composes a Treatise of the Religion of the Armenians. Thierry or Theodoric Archbishop of Trier. The death of Adalric Bishop of Vercell.	
961	VII.	II.	XXV.	Orto marches into Italy, and Berenger being abandoned, retires to certain Forts.	The death of Araldus Archbishop of Rheims. The Election of Odalric to that Archbishopric.	The death of Odo Archbishop of Canterbury. S. Dunstan Archbishop of Canterbury.
962	VIII.	III.	XXVI.	Orto enters Rome in the end of the year, and is crown'd Emperor by John XII.	Ruberius is restor'd to the Bishopric of Verona, and holds a Synod, for the Instruction of his Clergy.	Witchindus a Monk of Corbie in Saxony. Abbo Abbot of Fleury. Adso Abbot of Luxeuil.
963	IX.	IV.	XXVII.	John XII. revolts against Orto, is depos'd in a Council at Rome, and Leo VIII. is substituted in his room. Some time after, the Romans take up Arms against Orto, but he reduces them to his Obedience. I.	A Council at Rome held in the Month of August against John XII.	
964	II.	II.	XXVIII.	After Orto's departure, Leo VIII. is expell'd, and John XII. re-enters Rome, where he dies May 14. The Romans substitute Benedict V. in his room.	The Restoration of Pope John XII. in a Feb. 26. in favour of Council at Rome. Pope John XII. which declares Leo VIII. depos'd and excommunicated, and his Ordinations void. The Restoration of Leo VIII. in another Council at Rome. A Decree of the latter Council, by which the Investitures are	A Council at Rome held at Rome in the Month of June for the Restoration of Leo VIII.

Orto

The Chronological Table.

A.C.	Pope.	Western Emperors.	Western Emperors, and Kings of Fr. and Italy.	Eccelesiastical Affairs.	Councils.	Eccelesiastical Writers.
				Orto returns to Rome, deposes Benedict, and re-establishes Leo.	granted to the Emperor.	
965	III.	III.	XXIX.	Benedict dies in exile at Hamburg, and Leo VIII. at Rome. John XIII. is chosen Pope with the Emperor's consent. I.	Orto returns to Germany.	The death of Bernward Monk of S. Remy at Rheims. The death of Bruno Archbishop of Cologne.
966	II.	IV.	XXX.	John is turn'd out by the Romans, and re-established by Orto.	Ruberius leaves the Bishopric of Verona, and retires to France.	The death of Edoard Canon of Rheims.
967	III.	V.	XXXI.	Orto comes to Rome, and causes his Son to be crown'd Emperor.	Orto confirms the Donation of the Ecclesiastical Revenues of Rome made by Pepin and Charlemagn. Herold Archbishop of Salzburg is depos'd and excommunicated in the Council of Ravenna, and Frederick chosen to supply his place. The Election of the Archbishopric of Magdeburg in the same Council.	A Council at Ravenna held on Easter Day. A Council at Constantinople in which the Emperor proposes to declare such Soldiers as are kill'd in the Wars Marryrs. The Laws and Constitutions of Edgar King of England.
968	IV.	VI.	XXXII.	Luitprand is sent a second time to Constantinople. S. Adalbert is made Archbishop of Magdeburg after having converted the Sclavonians. The Election of the Bishopric of Carpi into an Archbishopric. The death of Odalric Archbishop of Rheims, who left Adalbero his Successor.		The death of William Archbishop of Metz.

Nicephorus

The Chronological Table.

A.C.	Pope.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
969	V.	VII.	XXXIII.	The translation of the Bishoprick of Benevento into an Archbishoprick.		
		Nicophorus Phocas is kill'd: and John Zimisces advanced to the Imperial Dignity.				
970	VI.	II.	XXXIV.	Polyeutes Patriarch of Constantinople dies, and Basil is chosen to supply his place.		Roger Monk of S. Pantaleon at Cologne. The death of Thierry Archbishop of Trier.
971	VII.	III.	XXXV.			
972	VIII.	IV.	XXXVI.	Notger a Monk of S. Gal is chosen Bishop of Liege.	A Council held at Mount S. Mary by Reimerius Bishop of Verona.	The death of Reimerius Bishop of Verona.
					A Council at Ingelheim, which censures the Conduct of Adalbero the Nephew of S. Ulric.	
973	I.	V.	XXXVII.	Henry succeeds S. Otto the Great dies May 7. His Son Otto II. reigns sole Emperor I.	A General Council in England under S. Dunstan Archbishop of Canterbury.	The death of Ulric Bishop of Augsburg.
	Benedict is taken Prisoner by Cincius, and strangled in the Castle of S. Angelo.					
974	Boniface usurps the See of Rome. The Romans set up Benedict VII. in opposition to him.	VI.	II.	A Council at Canterbury under King Edgar and S. Dunstan.		Refrida a Nun of Landersheim.
975	II.	VII.	III.	Basil Patriarch of Constantinople is deposed, and Antonius Studita substituted in his room. The death of Edgar King of England.	A Council at Rheims under Adalbero Archbishop of that City. A Council held at Winchester in the beginning of the year.	S. Ethelwald Bishop of Winchester. The death of Ulric Bishop of Strasbourg.

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The Chronological Table.

A.C.	Pope.	Eastern Emperors.	Western Emperors and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
						who leaves Edward his Successor. Reginaldus succeeds Sigard in the Bishoprick of Eichstadi.
976	III.	I.	IV.	Baudas revolts against the two Emperors.		Antonius Studita voluntarily abdicates the Patriarchal See of Constantinople, which remains vacant four years.
977	IV.	II.	V.			Edward King of England is assassinated, and Ethelfred succeeds him.
978	V.	III.	VI.			
979	VI.	IV.	VII.			
980	VII.	V.	VIII.			Adfo Abbot of Duoro. Gislebert Monk of S. Gal writes his Treatise of the Calendar. Fulwin Abbot of Lobes. Reginald Bishop of Eichstadi.
981	VIII.	VI.	IX.	The death of Antonius Studita. Nicolaus Chrysoberge is advanced to the Patriarchal See of Constantinople. The death of Adalbert the first Archbishop of Magdeburg.		Funeral Orations made by Antony Patriarch of Constantinople for Nicophorus the Philosopher.
982	IX.	VII.	X.			
983	X.	VIII.	XI.	The Emperor Otto II. dies at Rome Decemb. 6. & his Son Otto III. succeeds him.		
984	XI.	IX.		Benedict dies July 10. John XIV. his Successor.		The death of S. Ethelwald Bishop of Winchester.

O

Boniface

The Chronological Table.

A.C.	Pope.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
985	Boniface returns to Rome, confines John XIV. in the Castle of S. Angelo, where he dies; Boniface dies likewise four Months after. John XV. is advanced to the Papal Dignity. He returns to Tuscany to avoid the Persecution of Crescentius and is recalled by the Romans.	X.	II. Lotharius K. of France causes his Son Lewis to be crown'd.			
986	II.	XI.	III. Lotharius K. of France dies & Lewis the Fair-hearted his son succeeds him.			
989	III.	XII.	IV. The death of Lewis the Fair-hearted, June 22. Hugh Capet is elected and proclaimed K. of France, about the end of May, and crown'd at Rheims, July 3.	Berthier Priest of Verdun.		
988	IV.	XIII.	V. Hugh Capet likewise causes his Son Robert to be crown'd at Orleans, Jan. 1. Charles D. of Lorrain wages War with them to for the Kingdom.	An Assembly of the French Noblemen at Orleans for the Coronation of King Robert. Luitolfus is made Bishop of Augsburg.	The death of S. Dunstan Archbishop of Canterbury.	Adalbero

The Chronological Table.

A.C.	Pope.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
989	V.	XIV.	VI.	Adalbero Archbishop of Rheims dying, Hugh Capet causes Arnoul or Arnulphus, natural Brother to Charles Duke of Lorrain to be chosen to supply his place.	A Council at Charreux against the Usurpers of the Revenues of the Churches and of the Poor. A Council at Senlis against Adalger a Clerk of the Church of Rheims.	
990	IV.	XV.	VII.			Herriger Abbot of Lobes. The death of Fulcwin Abbot of Lobes. Gerard the Pupil of S. Ulric.
991	VII.	XVI.	VIII. Charles D. of Lorrain is taken Prisoner at Laon, conveyed to Senlis, and from thence to Orleans, where he is confined in a Tower till his death.			Uffin a Monk of Werbin.
992	VIII.	XVII.	IX.	Arnold or Arnulphus Archbishop of Rheims is deposed in a Council in that City, and Gerbert substituted in his room.	A Council at Rheims.	Gerbert Archbishop of Rheims. Aimon Monk of Fleury. The death of Adso Abbot of Denon.
993	IX.	XVIII.	X.		A Council at Rheims against the Usurpers of Ecclesiastical Revenues, held by Gerbert.	
994	X.	XIX.	XI. Charles D. of Lorrain, the last of the Carolian Race dies in Prison at Orleans.			
995	XI.	XX.	XII.	John Chrysoberge Patriarch of Constantinople dying, Sisinus is substituted in his room. Arnulphus is re-established in the Archbishoprick of Rheims, and Gerbert forced to retire.	A Council at Rome, in which S. Ulric was Canoniz'd. A Council at Meuzon held June 2 in favour of Arnulphus against Gerbert. A Council at Rheims. The Council of S. Dennis.	Alberic or Olibert Abbot of Gemblours. Adelbold Bishop of Utrecht.

The Chronological Table.

A.C.	Popes.	Eastern Emperors, and Kings of Fr. and Italy.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
996	XII. John XV. dies in the Month of May. Bruno the Kinsman of Otto is chosen in his stead, and named Gregory V. Crescentius expels him, and causes John Bp. of Placentia to be elected. Otto marches to Rome, disposes John, treats him after a cruel manner and re-establishes Greg.	XXI.	XIII. Otto goes to Italy. Hug's Capet dies, and his Son Robert reigns alone. Otto is crowned Emperor at Rome by Pope Gregory V.	The Church of Placentia erected by John XV. to a Metropolitan See, is restored to the Archbishopric of Revenna by Gregory V. and the Church of Monteferrat is in like manner made subject to the Archbishopric of Revenna by the same Pope.		John Abbot of S. Arnulphus at Metz. Eustaldus Monk of S. Memin. The Writer of the Life of S. Hune-gonda. The Author of the Translation of S. Epiphanius.
997	II.	XXII.	XIV.	Gerbert is made Archbishop of Revenna. A Council at Revenna held May 1. by Gerbert Archbishop of that City.	Westan Monk of Winchester. Fridogede Monk of Canterbury. Lanfrid Monk of Winchester. Osborn Chamber of Canterbury.	
998	III.	XXIII.	XV.	Archembaud Archbishop of Tours, and other Bishops of France are excommunicated by the Pope for consenting to and assisting at the Marriage between K. Robert and Bertha. The Dignity of an Episcopal See, is restored in the Council at Rome to the Ch. of Metzburg, which was erected to a Bishopric under Otto I. and afterward debar'd under Otto II. Luitpoldus is made Archbishop of Trier.	A Council at Rome held in the Month of October. A Constitution of the Emperor Otto III. published in that Council. The death of Nic. of Armenia. The Continuator of Berthier's History. Nicephorus the Philosopher. Moses Bar. Cepha. Otto Monk of Fulda.	
999	V. The death of Greg. V. Febr. 18. Gerbert Archb. of Revenna succeeds him under the name of Sylvester 2.	XXIV.	XVI.	A Council at Poiriers.	The death of Reginald Bishop of Esher. Audo. Osilo Abbot of Cluny. Hippolytus Thebanus.	

A CHRONOLOGICAL TABLE OF THE Ecclesiastical Writers IN THE TENTH CENTURY.

STEPHEN V. POPE; chosen in the year 885, died in 890. FORMOSUS, Pope; elected in 891. died in 896. FOULQUES or FULCO, Archbishop of Rheims, made Archbishop in 882. died in 900. MANCIO, Bishop of Châlons; Flourish'd in the end of the Ninth Century. WALTRAMNUS or WALDRAMNUS, Bishop of Strasburg; Ordain'd Bishop in 895. died in 905. NOTGER the Stammerer, Flourish'd in the end of the preceding Century, and in the beginning of the present; died in 912. AURELIAN, Clerk of the Church of Rheims; Flourish'd in 900. GAUTERIUS, Archbishop of Sens; Ordain'd Archbishop in 887. died in 923. SOLOMON, Bishop of Constance; made Bishop in 891. died in 919. BONNO or BAVO, Abbot of Corby in Saxony; Flourish'd in the beginning of the Century. HERVÆUS, Archbishop of Rheims; Ordain'd in 900. JOHN IX. Pope; advanced to the Papal Dignity in 901. died in 922.	ADALBERO, Bishop of Augburg; Flourish'd in the beginning of the Century, died in 905. THEOTMAR, Metropolitan of Bavaria; Flourish'd in the beginning of the Century. HATTO, Archbishop of Mentz; Flourish'd at the same time. STEPHEN, Abbot of Lobes, and afterwards Bishop of Liege; made Bishop in 903. died in 920. BENEDICT IV. Pope; made in 905. died in 906. JOHN X. Pope; chosen in 912. died in 928. RATBODUS or RADBODUS, Bishop of Utrecht; made in 899. died in 918. ODILO, Monk of S. Medard at Soissons; Flourish'd in 920. NICOLAS surnam'd the Myssical, Patriarch of Constantinople; rais'd to that See in 890. banish'd in 901. restor'd in 911. depos'd a second time in 914. and re-establish'd in 920. died in 930. EUTYCHIUS, Patriarch of Alexandria; Flourish'd from 933. to 940. died in 940. CONSTANTINUS PORPHYROGENNETA, Emperor of Constantinople; born in 900. succeeded his Father in 911, began to reign alone in 912 died in 960. P JOANNES
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A Table of the Works

- A Work lost.*
The Life of S. Romanus in Verse.
- THIERRY** or **THEODORIC**,
Archbishop of Trier.
A Genuine Work.
The Life of S. Lustrada.
- WITICHIND**, *Monk of Corby in Saxony.*
His Genuine Works.
Three Books of the History of the Saxons, containing the Reigns of the Emperors Henry the Fowler, and Otto I.
Certain Poems.
- Works lost.*
The Lives of S. Thecla and S. Paul the first Hermit.
- ABBO**, or **ALBO**, *Abbot of Fleury.*
His Genuine Works which we have.
An Apology.
Letters to Bernard Abbot of Beaulieu.
A Letter to an Abbot of Fulda.
A Collection of Canons.
- Works lost:*
A Letter in Hexameter Verse in Commendation of Orbs.
The Harmony of the Gospel dedicated to Odilo.
A Treatise of the Cycles.
- Spurious Works.*
An Epitome of the Lives of the Popes.
The Life of S. Edmund.
- JOHN XIII.** *Pope.*
Genuine Works.
Four Letters.
- ADSON**, *Abbot of Luxeuil.*
A Genuine Work.
An History of the Miracles of S. Vandalbert.
- ROGER**, *Monk of S. Pantaleon at Cologne.*
A Genuine Work still extant.
The Life of Bruno Archbishop of Cologne.
- ROSWIDA**, *a Nun of Gandersheim.*
Her Genuine Works.
A Poem on the Life of the Emperor Otto I.
Other Poetical Pieces.
- BENEDICT VII.** *Pope.*
A Genuine Work.
A Letter to the Bishops of France and Germany.
- S. ETHELWALD**, *Bishop of Winchester.*
Spurious Works.
A Treatise of the Abbots of Lindisfarne, and others mention'd by Pissau.
- S. DUNSTAN**, *Archbishop of Canterbury.*
His Genuine Works.
Concordia, or Rules for the Monastical Life.
Ecclesiastical Constitutions under the Name of Edgar King of England.

- A Letter to Wulfstan Bishop of Worcester.*
- ADSON**, *Abbot of Deuvres.*
Genuine Works which we have.
The Lives of S. Bercarius, S. Basolus, S. Manfues, and S. Frodbert.
The History of the Translation and Miracles of S. Bercarius and S. Frodbert.
- HELPERIC** or **CHILPERIC**,
Monk of S. Gallus.
A Genuine Work.
A Preface to a Treatise of the Calendar.
- A Work lost.*
A Treatise of the Calendar.
- JOHN XV.** *Pope.*
Genuine Works still extant.
A Relation of the Treaty of Peace between Etchewad and Richard.
- An Admonition to the Bishops of Picardy.
- NICON**, of Armenia.
A Genuine Work.
A Tract concerning the Religion of the Armenians.
- FULCUIN** or **FOLCUIN**,
Abbot of Lobes.
Genuine Works.
His History of the Abbey of Lobes.
The Life of S. Ursmar and S. Fulcuin.
- REGNARD**, *Bishop of Eichstade.*
His Genuine Works.
The Lives of S. Nicolas and S. Blasius.
The Lives of S. Wilbald and S. Onnebald.
- BERTHIER**, or **BERTHERIUS**,
Priest of Verdun.
A Genuine Work.
A Compendious History of the Bishops of Verdun.
- GREGORY V.** *Pope.*
Genuine Works.
Four Letters.
- GERBERT**, *Archbishop of Rheims, afterward of Ravenna, and at last Pope under the Name of Sylvester II.*
His Genuine Works still extant.
CLX. Letters.
The History of the Acts of the Council of Rheims in 992.
A Discourse to the Council of Mouzon in 995.
A Discourse concerning the Episcopal Functions against Simony, which he compos'd, being Pope.
Three Letters written during his Pontificate.
- Works lost.*
Divers Treatises of Rhetoric, Arithmetick, and Geometry.
- AIMOIN** or **AIMONIUS**,
Monk of Fleury.
The History of France in three Books, and 41 Chapters of the fourth.

The

of the Ecclesiastical Writers.

- The Life of Abbo Abbot of Fleury.
Two Books of the Miracles of S. Benedict.
A Sermon on the Festival of that Saint.
A Piece in Verse on his Translation, and on the Foundation of the Abbey of Fleury.
- HERIGER**, *Abbot of Lobes.*
Genuine Works still extant.
An History of the Bishop of Liege.
A Treatise of the Body and Blood of Jesus Christ.
The Life of S. Ursmar.
- Works lost.*
A Letter to Hugh about several Questions.
A Treatise of Discord, and of the Coming of our Lord.
- Doubtful Works.*
The Lives of S. Bertenda and S. Lendoald.
- UFFIN** or **UFFO**, *Monk of Werthin.*
A Genuine Work.
The Life of S. Ludger Bishop of Munster.
- A doubtful Work.*
The Life of S. Ida.
- A Work lost.*
The Life of S. Lucius King of England.
- GERARD**, *the Pupil of S. Ulric.*
A Genuine Work which we have.
The Life of S. Ulric Bishop of Augsburg.
- A nameless WRITER*, *Monk of S. Vito at Verdun.*
A Genuine Work.
A Continuation of Berthier's History of the Bishops of Verdun.
- ALBERT**, or **OLBERT**, *Abbot of Gemblours.*
Works lost.
The Lives of the Fathers compos'd by that Author.
- ALDELBOLD**, *Bishop of Utrecht.*
A Genuine Work.
The History of the Emperor Henry III.
- Works lost.*
Hymns in Praise of the Cross, and of the Virgin Mary.
Some other Works.
- JOHN**, *Abbot of S. Arnulphus at Metz.*
Genuine Works.
An Account of the Life and Translation of S. Glodefinda.
The Life of S. John Abbot of Gorze.
- LETA LDUS**, *Monk of Micy, or S. Memin.*
Genuine Works.
An History of the Miracles of S. Memin.
The Life of S. Julian Bishop of Mans.
- A Nameless German BISHOP.*
A Genuine Work.
The Life of S. Hinnsgenda.
- A Nameless AUTHOR.*
A Genuine Work.
The History of the Translation of the Body of S. Epiphanius Bishop of Pavia.
- WOLSTAN**, *Monk of Winchester.*
Genuine Works.
The Life of St. Ebbelwald.
A History in Verse of the Translation of S. Swithin's Body.
- FRIDIGOD**, *Monk of Corby.*
Genuine Works.
The Lives of S. Wilfrid and S. Owen.
- LANFRID**, *Monk of Winchester.*
Genuine Works.
The Life of S. Swithin.
An History of the Miracles upon the Translation of that Saint's Body.
- OSBORN**, *Chanter of the Church of Canterbury.*
A Genuine Work.
The Life of S. Dunstan.
- ALFRIC**, or **ELFRIC**, *Archbishop of Canterbury.*
His Genuine Works still extant.
A Sermon.
Two Letters.
A Canonical Letter.
- Works lost, or yet in Manuscript.*
Divers Sermons in the Saxon Tongue.
An History of the Jews and Christians till the taking of Jerusalem.
A Penitential.
A Letter about the Monastical Life.
A Letter against the Marriage of Clergy-men.
A Saxon Chronicle.
Certain Lives of the Saints.
Translations of some Works of the Fathers.
- NICEPHORUS**, *the Philosopher.*
A Genuine Work.
Funeral Orations for Antony Patriarch of Constantinople.
- MOSES BARCEPHA**, *Bishop of Syria.*
A Genuine Work.
A Treatise of the Terrestrial Paradise.
- OTHLO**, *Monk of Fulda.*
A Genuine Work.
The Life of S. Pyrrmin.
- A Supposititious Work.*
The Life of S. Boniface.

ODILO;

A Table of the Acts, Letters, and Canons, &c.

ODILO, Abbot of Cluny.

Genuine Works fill extant.

The Lives of S. Maiol and S. Adelaide.

Letters to S. Fulbert.

Three other Letters.

Fourteen Sermons.

HIPPOLYTUS THEBANUS.

Genuine Works.

A Fragment of a Chronicle.

The Lives of the Apostles.

LAURENTIUS, Monk of Liège, and afterwards of S. Vito at Verdun.

A Genuine Work.

A Continuation of the History of the Bishops of Verdun.

A TABLE of the Acts, Letters, and Canons of the COUNCILS held in the Tenth Century.

Councils	Years	Acts, Letters, Petitions, and Canons.	Councils	Years	Acts, Letters, Petitions, and Canons.
A Council at Rome	904	Acts divided into Twelve Capitularies. Acts are lost.	Augsburg	952	Eleven Canons.
A Council at Ravenna	904	Ten Capitularies. Acts are lost.	S. Thierry	953	An Extract of the Acts in Flodoard.
A Council at Canterbury	906	Laws.	A Council held in the Diocese of Meaux	961	An Extract of the Acts in Flodoard and in Hugh de Flavigny.
An Assembly in England, under King Edward	909	Acts divided into Fifteen Articles. Acts lost.	A Council at Rome	963	Acts.
Constantinople	920	An Extract of the Acts in Flodoard.	A Council at Rome	964	A Dec. about Investitures. Acts lost.
Treves	921	Eight Canons, of which only four remain.	A Council at Rome	964	A spurious Decree. Acts and Let. of the Pope.
Rheims	923	An Extract of the Acts in Flodoard.	A Council at Ravenna	967	Laws and Constitutions.
An Assembly in England, under King Ethelstan	923	Laws.	An Assenb. in Engl. under K. Edgar & S. Dunstan	967	Acts lost.
Treves	924	An Extract of the Acts in Flodoard.	A Council at Constantinople under Nicephorus Phocas	972	Acts.
Treves	927	An Extract of the Acts in Flodoard.	A Council at Mount S. Mary	970	An Extract of the Acts in the Life of S. Ulrich.
Erfurt	934	A Preface and Five Canons.	A general Council in England	973	Acts.
Château-Thierry	934	An Extract of the Acts in Flodoard.	Canterbury under S. Dunstan	974	An Extract of the Acts in S. Dunstan's Life.
Fifmes	935	A Decree against Usurpers of Ecclesiastical Revenues.	Rheims	975	An Extract of the Acts in Flodoard.
Soissons	941	An Extract of the Acts in Flodoard.	Winchester	975	Acts.
An Ecclesiastical Assembly in England, under K. Edmund	944	Laws Ecclesiastical and Civil. Acts lost.	Châlons	989	Three Canons.
Constantinople	944	Acts lost.	Rheims	989	Acts.
Near the River Cher	947	Acts lost.	Semlis	989	Acts and Discourses of Arnoul of Orleans digested by Gerbert.
Verdun	947	An Extract of the Acts in Flodoard.	Rheims	993	An Admonition of the Bishops, & Gerbert's Letter.
Mouzon	948	An Extract of the Acts in the same Author.	Rome	995	An Act for the Canonization of S. Ulrich.
Ingelheim	948	Acts and Ten Canons.	Mouzon	995	Acts.
Mouzon	948	An Extract of the Acts in Flodoard.	Rheims	995	An Extract of the Acts in Aimoin's Appendix.
Trier or Treves	948	Acts in Flodoard.	St. Dennis	995	An Extract of the Acts in Aimoin.
London	948	Laws lost. The Charter of a Donation to the Monastery of Croyland.	Ravenna	997	Three Canons.
Rome	449	Extract of the Acts in Flodoard.	Rome	998	Eight Canons or Constitutions.
			Paris	999	Three Canons.
			Rome	1002	Acts lost.
			Aix-la-Chapelle	1003	Acts lost.

A Table of the Works, &c.

A TABLE of the WORKS of the Ecclesiastical Authors of the Tenth Age of the Church; disposed according to the Subjects they treat of.

Dogmatical Works.

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